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THE

HEAVENLY UNION,

OR

NEW JERUSALEM, ON EARTH.

ITS PRINCIPLES, PRACTICES, AND PERSUASIVES,
AS APPLICABLE TO OUR AGE.

BY WILLIAM H. PORTER.

ΘΕΟΦΙΛΟΣ ΚΑΙ ΦΙΛΑΔΕΛΦΟΣ.

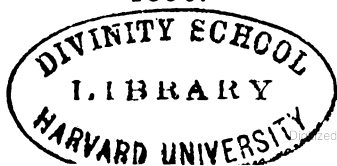
Lover of God and Brother of the People.

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PREFACE.

THE ensuing treatise is dedicated to the universal public, in behalf of Christian union, universal humanity, and heavenly community on earth.

The Discourse connected with it has been delivered to many congregations and different denominations during the year past.

The whole is designed to reconcile diverse systems of theology, which most properly and practically, by revision and transition, converge in one. It may serve to conciliate prejudicial sentiments, feelings, and interests, which must speedily, by the providence of God, and the all-attractive power of Gospel love and community, be resolved into unity of spirit and Christian fraternity.

We proceed upon the ground of belief in a successive development of eclectic and practical theology, and in successive dispensations of uni-

versal science. God, his perfections, government, and administration, are infinite and eternal, while they constitute subjects of endless disclosure to created intelligence. Under the successive revelations of this absolute sovereignty, man and his destiny present a sublime spectacle to the universe. The great cycle of scientific and religious truths, which, with perfect distinctness, ever bespangle the heaven of heavens, in the omniscient vision of the Infinite Mind, are at first but most gradually discovered to man, or in his earliest age of creation, only in some shadowy outlines, or here and there single truths, one by one, just according to the condition of human capacity and experience. Truths now brilliant with evidence, conspicuous in exact and known science, once spanned the circle of mental vision only in the formless appearance of misty nebulae, or were even without any existence to human and finite apprehension.

Progress, never-ending progress, is no less the order of things to man, in the world of investigation and discovery, than it is the eternal law of created mind. All God's truth, though to him ever clothed with beauty, majesty, and eternity, to man is gradually evolving itself in new forms of excellence, and with ever-enlarg-

ing and enriching portions of its divine fulness, to reward the researches of successive generations. Every science is formed by the accumulation of simple facts and scattered material, and, after its establishment, may be ever receiving new accessions of light, and be demonstrated by new and better modes of illustration.

Upon this ground, new books of science are necessary to meet the new emergencies of each successive age. The past, with all its worthy contributions, will not do for the present, nor the present, with all its furnished data and gathered results, answer for the future. Errors, serious and gross, have been and still may be incorporated into professed systems of truth, and into the very bodies of divinity or theology. And besides, old principles, however truthful, need to appear in new dress. They are not unlike old-fashioned structures of architecture, which need to be remodelled, if not demolished. Uncouth and unrefined language becomes obsolete. Equivocal terms of phraseology require alteration. New discoveries of science and accessions of knowledge demand new vocabularies. In fine, by the change of dispensations and times, "old things pass away, and, behold, all things become new."

But our object is not accomplished by a mere

survey of different systems of theology, and of various sciences, but by persuading Christians and philanthropists, universally, to discharge the practical duty of adopting the chartered constitution, rights, and privileges of the New Jerusalem, which cometh down from God out of heaven, in which but little, if any, moment is attached to temples made with hands, or to any set place or seasons of worship, or to organizations, ordinances, and ceremonies, other than those which have their ground in natural relations and the necessity of things, as essential to the practice of love to God and one another; — in which the entire mediatorial administration, with all the assemblage of rites, symbols, and professions, which have been but the shadow of things to come, and only a means to an end, will be, in due time, surrendered to the spiritual kingdom of the Father, who will be all and in all.

It will be made to appear, that, in the New Jerusalem state on earth, chief and infinite importance will be attached to the *life* and *character* of individual and collective bodies, and to the most practical application of all true religion, science, and philosophy.

In the full assurance of love and truth, the work is submitted to all who love the character,

teachings, and redemption of Christ, and who believe in the grand ultimate of his mission on earth, the establishment of a catholic and Gospel community of principles, interests, and enjoyments.

Yours in the fellowship of the spirit, in the bonds of love and union, and in the membership of universal humanity.

W. H. PORTER.

CAMBRIDGE, January, 1850.

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CHAPTER I.

CHRISTIAN FRIENDS AND PHILANTHROPISTS : —

As members of the body of Christ, we belong to the household of God, of whom the whole family in heaven and on earth is named.

In this relation we are debtors to no one sect of Christians, but to all who have this title, and to the world. We owe nothing so much as love to each other, and to the human family.

In love let us solve our differences, adjust our agreements, and embrace one another in the arms of Christian fraternity, as one in Christ, and fellow-heirs of the incorruptible and eternal.

If in heaven there are no discordant elements, then the New Jerusalem, descending therefrom, can have none on earth.

The reconciliation of our differences cannot be deferred if we would give place in our minds and hearts to the heaven of concord and love. It lies in

a greater measure than many suppose, in the determining power of the good-will, intelligence, and charity of the Church, the whole body of believers in Christ. Come, draw near to the cross of Christ, where we all alike receive the remission of our sins, and where the hope of a blessed immortality rises to bright and full assurance, and there let us together embody our highest conceptions of the heaven which God has promised to earth, and settle down in perfect unison upon principles of action, which alone are worthy of our name, our vocation, and our practice. Admit the faith of Abraham, the reliance of David, the glowing description of Isaiah, the love of Paul, and the fulness of Christ, and give them full possession of our souls, and the concentrating power of our union will, like the rising sun, dissipate every dark cloud of bitter controversy, and of sectarian strife. Here, "eye to eye," or the blessed concurrence of spiritual vision, will give us the constitution and life of the new heavens and the new earth, for which the Lord is now coming to Zion, and which he is ready to create through the present mission of Christian charity.

General convictions of truth already invite us much nearer to each other than our walls of partition would seem to allow. But these walls, constructed by the wisdom which is from beneath, are temporal, while our principle of love and communion is eternal. Rising above the earthly creations of mist, by reason of which Christians have neither seen nor understood each other, we are better able to discern the causes

of our variance, and to hold a heavenly conference of wisdom and love. On the Mount of God and of truth, in a clarified atmosphere, and nearer to Moses, Elias, Peter, James, John, and Jesus, our Lord, we realize the inspirations of heaven, and lose every earth-born prejudice, passion, and emulation for worldly preëminence.

We here speak of contentious sectarianism only to abhor and dismiss it.

While we talk of a higher and better system of action and of things, we only wonder at past scenes of disorder and dissension. Yet it is not altogether unaccountable. Christians have looked too much on their own things, and not on the things or welfare of others. There have been large remains of the "old man," which are according to fleshly lusts, and war against the kingdom of light and love.

By over-solicitude for earthly supports and gains, the beautiful sentiment of "love to our neighbour" has been forgotten. We will not be too lenient with our own faults, but, as in the presence of each other and of God, endeavour to hold that ascendancy of good-will and brotherly love, which throws every possible and just mantle of charity over the faults of others, and leaves beneath and behind us all the common errors and evils which have adhered to an earlier and less experienced age of progress.

Undiscovered and unlimited principles and faculties of action are yet before us, but we must, by every reason and obligation, go on to perfection in those actual realities of excellence, which are not

only revealed and described, but within our own positive vision and embrace.

Approach Him in whom is all the fulness of the Godhead bodily, — whose life, death, ascension, and glory are a settled verification, — and in our nearness, our very union to him and one another, we are sure to find the long-required focus, the proper point of concurring vision, where all the rays of prophetic light, and all the radiating beams of divine inspiration, meet and project their more than Daguerreotype perfection upon the canvas of the eye, — the eye of the whole body of Christ, which with a purpose single to the glory of God is, through all its avenues, full of light ; here, I say, project an unerring transcript of the New Jerusalem of righteousness, which is not a mere theory, but the life of the world.

In this antitype on earth, all government will have its authority, model, and perfection, every form of interchange or reciprocity will have its principle and glory, every form of industry will have its just and governing law, and every obedient soul, in the unity of the spirit, will have its surety and progress of divine life. But this graphic portraiture of heaven must first have its impress and scene of action in the plastic life of the Church, (we mean by the Church of the New Jerusalem, all those who adopt the life, and accept the redemption of Christ, irrespective of any past exclusive forms of profession,) in order that she may, as God's organ of action, impart her all-persuasive power to others, prepared for ingathering, and thus extend the reign of God over all nations.

But, Christian brethren of every name or sect, let us, in contemplation, as it were, sit together in heavenly places in Christ Jesus; and here, divested of all uncharitableness, and filled with the spirit of understanding and of grace, remembering that we have but one Master, who cometh from heaven to teach and to guide us, sitting at his feet, let us, it is repeated and entreated, with all docility and prayer, with every safeguard and needed qualification, let us here together briefly survey those essential and important outlines of Natural and Biblical Theology, of Christian doctrines, ordinances, offices, duties, and practices, wherein Christians have found, or vainly thought they have found, a basis for sects, for disputes, and for strife (which have proved themselves to be unscriptural, unauthorized, and wrangling); whereas, if properly or charitably construed, they constitute, in reality, a strong basis (so designed by the ever-blessed Author) of unity, order, concord, and love. Such a foundation, and such excellences, are in deed and in truth given us, and they make the bond of union, which, notwithstanding the incidental and evil work of ambitious leaders and partisans, still binds us together in the membership of one body. Yet, and must we say it? — yes, at the feet of Jesus, and amid the rising light and glorious prospect of a new and heavenly creation, all are constrained to say it, — those lines of demarcation and walls of separation, reared and sustained by rivalry of spirit, by envy, by the powerful love of gains, which are not riches, by the deprecated “provoca-

tion of evil," and by all manner of "foolish disputations," which together have produced, to an unpleasant and unwarrantable extent, forbidding barriers against the fellow-worship and fellow-communion of those who embrace the same Bible and the same Redeemer, and wear, in daily life, the same badges of Christian discipleship, and bear equal title to the unfading and eternal inheritance of God,—we say, these contentious lines, walls, and evils of separation are among the "spots and wrinkles and such things," which have marred the beauty of the face and body of Jesus, and have occasioned that want of comeliness, which has so hardly and rarely attracted, but often repelled, the earnest expectation of the human creation, or the creature man, being in subjection, as he is, to vanity, but "waiting for the manifestation of the sons of God," and groaning to be delivered from the bondage of corruption into the glorious liberty of the children of God, and waiting in hope for the speeded redemption. But now, blessed be the God of promise, he is enabling us to "stand in our lot," within the threshold of the promised and "opening heavens," which "around us," and above us, "in endless glory shine," to efface those uncomely "spots and wrinkles," that, in the coming and return of our Lord to Zion, his bright and glorious appearance, in the transformed and reorganized person and body of the Church, shall be the "King of glory," "the Wonderful," and not only to be glorified in his saints, and to be admired in all them that believe, but the admired attraction of the world, whereby, as by a natural and

eternal law of gravitation, he shall draw all men unto him.

But before the brightness of his coming, as by the approach and power of the dazzling and burning sun, every wicked thing, especially in Christendom, which unduly exalteth itself, shall melt and vanish away. Every proud wall of distinction, which has divided the fold of Christ, and prevented free course, and the full purchased liberty of range, amid the green pastures and beside the still waters of salvation, shall surely be brought low and be utterly demolished.

And, in the light of the Lord, we deprecate not only one in particular, but all humanly organized, and all sectarian divisions. The *Roman* Catholic is not so strictly a sect, but an organized perversion, defiled by foul corruptions and unauthorized interpolations or additions, and marked by a most condemnable restriction, giving its absurdity in its very name *Roman* or *Romish*, which belies, *primâ facie*, its pretended catholicity, in thus ascribing the exclusive entireness, purity, preservation, and title of *the Church* to *Rome*, and its Propaganda. But the "man of sin" is, after all, not *there alone*.

The abominations of Rome must be classed with the abhorrent envy, heresy, pride, hypocrisy, and other evils, within the Protestant pale of the Church, which, together with the horrors of heathenism, and the usurpations and false religion of Mahometanism, and all the embodied forms of iniquity, constitute "*the man of sin*," — the son of perdition, which will

be exposed and destroyed by the reappearance and spiritual brightness of the speedy coming of Christ, in the personage and power of the body of his saints, whose sharp and two-edged sword will be her visible and heavenly union, her divine word, and her concentrating "unity of spirit."

In the light of the coming and promised ministration of the spirit we have passed terms of denunciation upon every corrupt organization, and form of sectarianism. We do not, by a mutual understanding, deny the existence and progress of the true *Church* of believers, which has given a partial "manifestation of her sons" in them all. Lovely instances of devotion to God, benevolence, and charity, have been found and promoted in them all, notwithstanding the many forms of incubus which have weighed down heavily upon Christian progress, and which have seemingly compelled Christians to reverse the order of their Lord, by *sacrificing without mercy*, instead of *vice versâ*; — and all this, as incidental evil, alike common to every partial denomination of Christendom, as having each its own share of the evil man, the "law of sin," and the "body of death," and, also, as militant in the midst of a perverse and wilderness world, — yes, in all Christian sects, and under every name, there are some eminently devoted and worthy followers of Jesus, and many obedient "sons as plants grown up in their youth; and daughters as corner-stones, polished after the similitude of a palace."

Still this does not prove that the existing divisions

are divinely instituted, but perfectly demonstrates that no one organization or sect is exclusively the Lord's, and his reinstated organization could not be until an untried people had proved the inadequacy of their own devices, and until, in the "fulness of time," that should be reconstructed, constituted, and sanctioned, which would admit all his chosen and believing ones, from the extreme antipodes of the Roman Catholic down to the modern "Communist," or from the antiquated Jew to the modernized "Come-outer," whose systems shall be transformed and blend in one, and whose individuality and names shall be enrolled and marshalled in one body, and under one banner, the body and banner of a *world-wide and Heavenly Union*.

CHAPTER II.

BUT now, after so lengthy and, perhaps, needed a preliminary, we will, in this, our session of charity, and in the spirit of that blessed union which we contemplate, and of which we are already virtual members, undertake the happy work of reconciling our ostensible differences, and magnifying the harmony of our agreements, and of conciliating and blending all our interests into one.

(1.) *The Existence of God.* Here is a doctrine of general agreement. It is a primary and essential

element in the Christian system of belief, and forms a very prominent part of the foundation of the Heavenly Union. It is the broad and common foundation of all our responsibility in religion. We all here stand together in the identical recognition of a Being, on the throne of the universe, possessed of power and goodness, and every other possible perfection, to render his competency to govern and bless infinite and eternal. We arrive at this conclusion by a common resort to the works of creation, to the wonderful impressions of intelligent design, written, in legible lines of light, upon the things and creatures which he has made. And besides, we have the same conclusion intuitively, in the conscious sense of moral obligation, rising up spontaneously from the image of God, in the constitution of every rational and human soul. We cannot account for the universe of orderly changes, for the sure marks of design, with which the whole machinery of visible works is replete, and for the universality and perpetuity of a living consciousness of our moral obligations, without admitting the existence of an intelligent designer, and a Divine Author of all, whose eternal power and Godhead are so clearly seen, as to give him absolute title to the name of "the only living and true God." In Him we all believe, in a unison as perfect as that with which "in Him we live, move, and have our being." None but the fool has said in his heart, "There is no God"; and he says it, not by any decision of intellect, or consciousness, for he knows to the contrary, but says it

in his heart, his depraved and wayward heart, which does not love to retain the knowledge of God, and hence, from the "issues of the heart," in practical life he virtually says, "There is no God."

But the threefold resource of evidence, to which we have simply alluded, forms a triple and most ample basis for the highest unison of loyalty, on the part of blessed and rightful subjects. However we may have set at naught this ground of universal supremacy of love and obedience to God, by the perversion of our natures, and consequent natural and moral blindness, still the obligation remains unchangeable, and is greatly reinforced by the aids which revelation has given us in discovering and republishing to us the pure laws of nature. We now see a divine and blessed authority in the book of Nature and of Providence, commanding our highest homage and best services, as due to God over all blessed for evermore ; but this book we should not, if we could, have duly read nor understood, nor this service rendered to God, without the accumulated and coupled mandate of that revealed word which spoke to us the law of God amid the thunders of Sinai, and communicated to us, through the Son of God, the powerful whispers of the Spirit, together remanding us to the primary laws of the universe, and wakening into life again man's lost recognition of the claims of nature, and also summoning to action the lulled conscience, that it might readily prompt obedience to nature's God.

It is from universal Nature, in her vast storehouse

of treasured designs, and her bright and magnificent displays of a divine architect, that man learns *who* it is that speaks with authority from revelation, in the "law and testimony."

And after drawing large supplies from the revealed fountain of pardoning love, it is not only with safety but with a hundredfold profit, that we linger in study and application, amid the instructive oracles of an outspreading, divinely constructed, and ever-glorious universe. Every instance of divine skill is an oracle of truth. This rich and diversified volume is ever open alike to all, and all Christians here adopt the same interpretation, reach the same conclusion, perceive the same beauty, feel the same majesty, and pay the same devotion to one omnipresent Deity. There is here an unexceptionable *oneness* in our exposition of the great law of creation. We cannot be sectarian and contentious in this field of research. The more we investigate, the more strong and the more *united* is our exclamation, *It is God everywhere*, one Divine Intelligence in all and filling all, and to whom all creation's works, in one response with our own, send up a complete chorus of praise. That heavenly song, learnt at the feet of Moses and the Lamb is but a reciprocation : — "Great and marvelous are thy works, Lord God Almighty ; just and true are thy ways, thou King of saints."

Redemption from sin is a necessary means of preparing us to feel the presence of God amid his works. With minds at peace with God, through reconciliation, we all meet in one tranquil, and at times, it may

be, one enraptured state of contemplation, amid this universe of divine arrangements and beauties. Indued with the light and spirit of God, there never was, and never can be, a single hindrance to our union in Nature's laboratory, filled with stupendous contrivances, bearing the "image and superscription" of "*God only wise.*"

Hence, as a means of evincing our *oneness* in the love of God, it seems not only lawful, but expedient, that we together, in this our introductory part of the New Jerusalem, drink awhile at the natural springs of Deity, of omnipotent wisdom and benignity.

With what mutual and unmingled delight may we draw down the presence of God from the *celestial universe*, that endless system of laws and harmonies. Every discovery of telescopic vision, and every conclusion of mental reasoning, demonstrates the presence of one Infinite Mind, in the creation and province of each single body, and of the whole system of structures which adorn the ethereal regions of space. What Infinite Power first ushered them into existence! What infinite wisdom gave each and all their relative position, and orderly movements, their exact form, size, and velocity, balancing worlds upon worlds, with perfect proportion of parts, by the two responsive and harmonic laws of centrifugal and centripetal power!

In the solar system, who besides the God whom we adore could have ordered the position of the axis, and adjusted the inclination of the plane of the ecliptic? Who but He could determine the precise de-

gree, on the one hand, of eccentric, and, on the other, of gravitating power to secure the continuation and harmony of the whole sphere of orbits ?

By one single derangement, or deviation from the principle of order and beauty, we might rationally look for the wreck of worlds.

But for our common eternity of trust and of repose, we see in that one *law of symmetry*, which pervades the universe, a just and benevolent God on the throne of government.

CHAPTER, III.

BUT, bringing down the presence of God with us, in our descent from the scale of musical spheres, we will continue our research for still more extended apprehensions of an all-pervading and Divine Presence, in the earth. And though our globe be but a "small dust in the balance," it has a just and indispensable weight of importance, in sustaining the equilibrium of the universe, and yielding to the most ordinary eye ocular proof of the Being whom every child should love.

Without dwelling upon the curious structure, beautiful form, and sublime motions of the earth, think of the benevolent plan of Jehovah in the adaptations of its fertility of surface, its mineral, combustible, and

vegetable productions, to meet the various exigencies and wants of every living creature upon it.

Could the fortuitous concurrence of things produce aught of those beautiful provisions, so wisely adapted to please the senses, to satisfy the necessary wants, and to elevate the mind of man ?

Even its inequalities of surface, its varied undulations, its lofty mountains clad with snows, or forests, or verdure, its plains and valleys, intersected with rivers, or dotted with lakes and ponds, or green and blooming with pastures, all together, have a pleasure for man, which may well rise as a sweet-smelling savor, at once discovering and praising the Maker of earth.

But in the ample *productions* of its surface are perhaps more appreciable disclosures of supreme wisdom. Every living creature finds its divine provision of climate, food, raiment, and fuel, — every animal finds itself with a natural covering, and, with little care, in the possession of congenial food, suited to the climate of its birth.

Near the surface, both above and beneath, is every needed and abounding material for fuel, for building and fencing, for ships, vehicles, implements of husbandry, for the various arts, for the cure of diseases, and for numberless uses incidental to our creation.

All, then, that we receive from the bounties of earth for our sustenance, comfort, and convenience, constitute countless mementos of an invisible and intelligent Providence, and, however inadequate may have been the recognition and responses of man, still the earth itself is "full of the glory of God." But

pass to observe the almost invisible, yet mighty and impressive conclusions of design, in the analysis of that subtile element of air, with which our terrestrial sphere is beautifully enveloped, and through which it runs its stately revolutions. Its elasticity renders it an almost divine medium for the circumnavigation of the heavenly orbs. Its use to our earth and its inhabitants, as a medium of evaporation, evinces the skill of *One* infinitely higher than the highest arched heaven above us. And no less as a receiver of fluids than as the fit supporter of animal and vegetable life, as a necessary conveyer of sound, reporter of light, conductor of heat, and supporter of combustion. To what a variety of ends is it most wisely adapted ! It sustains the lofty and congenial flight, and sustains the life of the fowl. It wafts on its bosom every fragrant odor, that perfumes our grateful sense. It yields its share of aid in wafting ships and bearing burdens over the wide and billowy expanse of ocean.

But in the decomposition of the atmosphere there is a point of science, which has a voice, long suppressed, but, in fact, equally powerful in its declaration of Supreme Divinity, with the loud peal of thunder. The more specific, primary, and refined elements, which compose the more generic one, are arranged in such exquisite proportions, as to answer every end above mentioned, and others which would be utterly defeated by any different order of composition. Take from, add to, or alter the proportions assigned, and just in the degree of derangement is the certainty that the destruction of the material uni-

verse, by explosion, conflagration, or some other catastrophe, would be sudden, appalling, and disastrous, resolving all things at once, it might be, into dismal chaos.

How could an audible voice from heaven be more explicit in its communication of God ?

Another element in the inventory of earth's property is *water*.

It also coöperates in fulfilling its curious and majestic province of argument, and of subserviency to the use of man, and the purposes of heaven. It is equally essential with air, in its support of animal and vegetable life. It forms the general basis of a great variety of fluids. It officiates as a most important dilator of food and solids, serves to rarefy the air, and to accomplish the various purposes of evaporation, and, in its immense volumes of lake, river, bays, sounds, seas, and oceans, becomes a mighty bearer of burdens and of commerce. It is a beautiful complement to earth, a Divine provision to act its part in facilitating the interchange and *heavenly union* of all nations, and in the blessed recovery of lost paradise.

It is to this grand purpose, the renovation of the earth, that science now applies this powerful element in its modified form of vapor, raised to such a degree of confined heat, that, in its struggles to burst its bonds and recover its native freedom, it constitutes a motive power, that defies all other physical energy at our command. For the great movements of our age, nothing in the physical world admits of com-

parison with it. Other elements evidently possess equally inherent power, though not so fully at control, such as air and electricity, the former evinced in a high state of compression by its determination to regain its original condition ; and the latter evinced in its wonderful power to discharge its mysterious fluid.

Still another element is *fire*. No agent is more subtile and consuming, none more necessary, as being conducive to life and comfort, in the animal and vegetable kingdoms. It lends a powerful agency in dissolving solid substances. In the order of Providence it is the "best of servants," but the "worst of masters." The Infinite and Eternal in power is clearly seen, both in the provision and the control of it, in its serviceable agencies when bounded by determinate laws. It is selected among all other substances, to represent the keenest intensity of remorse. When permitted to transgress its prescribed bounds, it is the appointed consumer of dissolving worlds and elements.

It justly, but terribly, portrays the wrath of an offended God, as manifested against ungodliness, and in this character it has given Him the fearful appellation of "consuming fire."

In this connection it is sufficient to observe, that this province in the Godhead is equally essential with that of love, in the government of an untried or rebellious world. His attributes are summed up in the one alike with the other, according to exigency, in those most expressive terms, "God is a consuming

fire," and "God is love." How fully and clearly do the things which are made declare his eternal power and Godhead !

But in the material creation, there is one other element to which we refer, as affording us perhaps the *brightest* exhibition of the Deity. It is *light*. So conspicuous a part does this perform in the panorama of the universe, that it eminently prefigures Him who, in the moral and spirit world, is justly styled "our light."

The material light appears to emanate chiefly from the sun. And among the objects of idol-worship, what, throughout the vast drama of stationary or revolving orbs, has so absorbed the devotion, but challenged the understanding, of men ?

While our intelligence, transformed by the higher light of the moral world, forbids that heathenish devotion, we must still yield to the blind devotee the claims to supremacy which that dazzling "orb of day" holds, in the high firmament of heaven, over all that enters the eye or ken of telescopic vision. But in withholding our supreme adoration from that resplendent thing of creation, we will suffer the spontaneous rise of all our devotional sentiments and feelings towards Him, to whom every trace of infinite intelligence, in the illuminating and warming beams of his natural sun, leads and draws us.

Every visitation of light, from the least penetrating particle that finds its way to the hidden law of vegetable growth, to the dense volume of noonday splendor, opens to us a pathway back to God, the

source of all material, as well as spiritual emanations.

Light bears a strong affinity to fire and electricity, and surely it comes to us, by its myriad lines of conductor, with the brilliant and legible characters of heaven's King.

The progress and intensity of light bear with it an epistleship of Divine love, being in that exact ratio which is adapted to the numerous purposes of life and enjoyment.

The medium of distance and density is so constituted and modified, that, in the ultimate fulfilment of its beneficent mission, it most gently strikes its soft pencil rays upon the delicate organ of vision. How full of Divinity is the reciprocal correspondence and perfect adjustment of the delicate texture of the eye, and the soft ray of light! Behold the indescribable beauty of light, in its composition of all the prismatic colors, and yet forming a colorless compound, — as if to make a more fitting canvas, upon which could be more readily distinguished the mixed hues and intermediate shades of colors, which the eye needs to detect at the best advantage; in the various materials and substances of common use.

The minutest circumstance, in the Divine disposition of things, is a designed reference to the revealed superintendence of high Heaven.

CHAPTER IV.

OUR discourse here turns upon animated nature, and, first, the *human system*.

As the designed tenement of the human and immortal soul, it ranks first among the material structures of the universe, for beauty, form, proportion, symmetry, and adaptations. What a wonderful piece of workmanship, all replete with contrivance! Nothing within the limits of omniscient wisdom could have assigned to the *eye* its commanding and relative position, or contrived so nice a protection, or given it so beautiful a construction, — the cornea, or transparent front through which the rays of light pass, — the pupil, contracting or enlarging according to need, to power of endurance, and intensity of light, — the optic nerve, sensitive to the nicest perception, — the retina, a necessary complement towards perfecting the whole system of optical principles, — the needed variety of humor, aqueous, crystalline, and vitreous, — the balls in their fitted sockets, suspended on tendons prepared to roll them, — fluid adapted to lubricate and cleanse it, — a suitable skin to cover, and brush to sweep it, — and other perfections which might be named, making it as a whole perhaps the masterpiece of mechanism, in itself a beautiful little model of science, which, more properly than any other material part of all creation, *looks up to see and tell its Maker, God.*

The structure of the *ear* also adds its contribution of evidence to the curious handiwork of contrivance. This entire instrument of sound, as an organ nicely adjusted in all its parts, is constructed upon a most scientific and harmonic law. It is fitted to catch every pitch and note of musical sound, to echo its own music, and impart the whole symmetry and pleasure to the soul. All the tender vibrations of sound and melody here have their play of introduction, a prelude to the sweeter harmonies of the soul.

A structure so divinely marked should admit no other than the voices of nature and of truth, and trace them up to God. Let no clank of arms, no grating discord, and no horrid oath, ever profane this vestibule of God's temple. May it be permitted to listen to no other than the chorus of *union* and *love*, the sweet whispers of the "still, small voice," and all the praises of the animate and the inanimate world, though it be the thunder's peal, or the ocean's roar, or the loud acclamations of truthful beings.

The human system is a wonderful embodiment of contrivances.

The material, strength, texture, and form of the bones are all as they should be, to sustain the movements of the body. A beautiful, unique chain of design runs through the head, the neck, the spine, ribs, sternum, arms, and legs, and is traced through all the joints, balls, sockets, and hinges, and glands, and every accommodation for the bloodvessels. It is also curiously linked to the muscular system, act-

ing by a necessary contraction. The disposition of the whole is such as not to interfere, one part with another, in the activities and motions of life. The same hand of contrivance is visible in the admirable system of bloodvessels, and in the process of digestion and assimilation.

Then look at the human structure as a mass, the perfect balance of parts, the fair, external proportions, the compact interdispositions, and the covering, so comely, and who can withhold unceasing homage from Him by whom we are so "wonderfully made"? With what care and gratitude should we obey its laws of health, of beauty, and of usefulness, viewed as it is, indeed, the "temple of God," than which none is more sacred on earth.

Much might be said evincing peculiar proofs of design, of the interrupted analogies of the human body, as respects the teeth, nails, cover of the brain; and that analogy should be interrupted only where it is needed is a very striking proof of a wisdom infinitely superior to human and ordinary. We will allude briefly to the designs of *comparative anatomy*.

Nowhere is intelligence displayed to better advantage, than in the contrast of structure of different creatures, all being adapted to the element in which they live. The fowl of the air, the fish of the sea, and the beast of the field have their appropriate coverings. The human animal is left more unprotected, because of ability to protect himself.

The heads and necks of animals are all adapted to their modes of receiving nourishment, those re-

quiring it being provided with an extra provision of muscles.

Peculiarity is seen in the bones of animals. Those of the bird, for instance, are made with large cavities to secure two essential objects, strength and levity, to facilitate its rise and flight. The same wisdom is displayed in the lungs of the bird, in the orifice to admit the air into the cavity of the body, on the principle of an air-vessel. It is displayed in the instruments of motion with which different animals are gifted, — with feet, or wings, or fins.

It is displayed in the peculiarity of eyes, and of other parts of organization, and in instances of prospective contrivance, all according to the circumstances and habits of life, — and there are striking analogies running through animated bodies, as related to animated nature. It makes up a world of affinities and united contrivances, that no intelligent being could possibly mistake the existence of *One* whom all creation should recognize, praise, and adore.

The very instinct of the animal creation utters the memory of our God. And the whole vegetable kingdom answers to the call of praise, from the law of symmetry in the growth of the stately tree to that which equally obtains in the beautiful development of the petals of the flower, or the tints of the rose.

How clearly marked are the invisible perfections of the Godhead upon every thing that constitutes the different departments of animate and inanimate creation!

Is it presumption, then, to claim the privilege of communion with God as revealed in nature ?

The homes and employments of mankind are chiefly amid the glorious displays of the Infinite One, that habitual and universal devotion to Him might spring forth from all hearts brought into association and unison with the Divinity of visible scenes.

CHAPTER V.

BUT man possesses a mental and moral nature, more in the likeness of God than all other creations allied to earth. Though its credentials of Divine authorship are not so visible as those adduced from the corporal system, still they are no less authenticated.

We must look upon the immortal soul, which God breathed into its fitted temple, as the finishing and crowning stroke of His creation. It possesses elements which, if carried to infinity of perfection, would constitute the Infinite Mind, which it now glories to adore.

Science and experience are yet to disclose their brightest and most astonishing revelations of Deity. This soul invisible, yet with visible indices, is fast opening its moral grandeur and divine inspirations to its own world of consciousness. With but a partial dislodgment from its earthly house, it gives us an

invaluable glimpse of its own wonderful laws, and reveals glorious realizations of its own affinity to omniscience.

The doctrine of correspondence, running through the spirit-world, according to the analogy of the material, here proves its eternity of truth, which is yet to be verified to all, by every process of reasoning, whether by analysis, by synthesis, by induction, by experience, or by any other revelation. It must serve to unite and blend the convictions, worship, uses, and enjoyments of disenthralled mind.

Come to the revelations of science, whether by the realization of God's word or works in our experiences, and, with the simple disposition of love and good-will, where are the bitter strifes, anathemas, and excommunications of men and Christians? If we realize the intent of the Divine *word*, we must be judged by it,—if we realize the intent of the Divine *works* alone, we find there the law by which we must be judged. In whatever degree we reach the law and practice of wisdom and love, and by whatever means, in the same ratio will be our approximation to the desired blessedness of union and communion with one another and with God. The science of mind teaches us, that, the greater the perversion of natural powers, the greater need there is of the immediate word of revelation. But the most gifted and unperverted minds, in order to reach the highest possible attainment in recovery and perfection, need the positive declaration of eternal laws, and of the mediate system of redemption, and then

unite revealed with the natural sciences, and we have a perfect unitive law of progress towards the knowledge and felicity of the highest heaven. With this and every successive conclusion, let us exercise the attribute and highest activities of our common *volition*, and its power over the bodily functions, which is so clearly the pure gift of *Design*. Though unable to explain the law of connection between the power of volition and its action, still the great work of advancement is marked out before us. Let the laws over which we can have no control, like the pulsations of the heart, have their divine operation, while we use the given power of volition and every unitive law of universal improvement.

In confirmation of the existence of God, and our consequent duties, all the works and dispensations of Divine Providence have for us a guiding law of truth. The grand achievement we seek is a *Heavenly Union upon earth*, in preparation for the higher destiny of a future life, and in subordination to the glory of God.

The universality of designs now under survey, and which give the highest satisfactory proof of the existence and consequent authority of God, presents a unitive law of obedience, with which the revealed, moral, and Gospel law is identified, in all its doctrinal and preceptive teachings, which together command a union in understanding, in belief, and in practice, which cannot justify and suffer in the future the sectarian pretensions of the past, and a union which these pretensions can never warrant.

Our present examination of the important body of divinity, given us in the clear and legible impress of God's works, is preparatory to our settlement of those more imperfect bodies of divinity, which *sectarian men* have devised and compiled upon the pretended basis of the written word.

It is preparative to our needed resolution of sectarian differences into one understanding of this Old and New Testament impress, which is but one and undivided in its ultimate design, moral teaching, and practical effect. The whole intent is, as all will admit, that we may be *doers*, and not mere teachers, or students, or readers, or hearers of the truth ; doers of the truth as it is in God, or in natural and Divine science, to which we are only led by the truth as it is in Jesus, this being a redemptive and mediatorial system.

Our Saviour held up to view, however, a prospective state of things on earth to which both the Jewish and his own mediatorial systems were preparative, and this state of things is the understanding and practice of the pure laws of God and of nature, such as are conducive to the health and happiness of both the soul and body of the whole human family.

But ere the New Jerusalem of love, health, and beauty is made real and catholic, there must be a simultaneous movement of all truth-seeking and truth-loving souls.

Communion must be as truthful and universal as is the love of God and of the human family. This communion must be speedily sought by the removal of misapprehensions, and every root of bitterness.

There is no method more sure than unexceptionable resolve to turn the general current of thoughts and volitions upon converse and communion with the laws and truths of nature and of mind, and with the plain and general principles of action and of happiness.

Revert to the character of those Divine works wherein we learn and commune with the benevolence of God, — in the preponderance of benevolent design, in particular instances of beneficence in our moral nature, in virtuous and vicious affections, in the private consequences, and the tendency of virtue to prevail. How futile the objection, advanced by the corrupt and superficial, against the pure benevolence of God, in the existence of natural and moral evil ! This existence of evil is no argument against the united endeavours of the whole human family, in obeying the obvious and salutary teachings of either natural or revealed religion. This duty of endeavour is true, though none could fully account for existing evils, which alike burden every system of religion, true or false.

There is no proof that the existence of evil is irreconcilable with the Divine benevolence, while all the world may unite in the persuasion that it is the result of government by general laws, and the limitedness of our capacities. And the most unfavorable, yet admissible, persuasion need be simply, that God *permits* sin as the result of a moral system, which he has seen fit to adopt, and as a needful lesson for our submission and consequent confirmation in everlasting obedience.

With all the proof we have, from general beneficence, evinced in the Divine works, that our characters of virtue, of obedience, and Christian charity are more strongly developed by the very existence of evils, or by our very faith and struggles against them, we have still abundance of reason to unite in praising God for our being. Had we ever been indulged, like the merest infant, or been drawn to obedience without any strong voluntary agency and co-operation of our own, how could we ever realize the joy of the saint's confirmation, in unending obedience and bliss.

Though God had promised heaven to us, where could be the strength and beauty of redemption's song, irrespective of this scene of discipline which so wisely and beautifully secures the highest moral virtue of our voluntary coöperation in obeying and praising God. We only need a faithful examination of things, a catholic faith, and a determined disposition of love and obedience to well-known truths, in order to secure the yet unexperienced felicity of Heavenly Union on earth. Before this power of Christian principle, all ignorance, envy, and selfish rivalry, as it were one body of personification, will hide itself in the dens and caverns of everlasting oblivion.

CHAPTER VI.

· ANOTHER source of Heavenly Union, instead of unsanctioned disunion, may be found in our general view and adoption of *government*. All will admit that government consists in the administration of rewards and punishments according to conduct, and implies the presentation of law, and the enforcement of it, by just retribution. In the Divine government, there is omniscient wisdom and love, to regulate the power and justice of administration. In *our* adoption of needful government, we are authorized to draw a just pattern of the Divine. We have presented to us the general principles which ought to govern Christians, and to be exemplified to the whole world.

These principles are so plain, that a simple spirit of obedience and charity will insure their general prevalence. Knowledge is essential, but the law of love, put in practice, will both imply and promote the best of all knowledge. Hence love, by our highest ability, to God and universal man, is the fulfilling of the whole law. This must obtain, full of wisdom and truth, in the descending Jerusalem from God out of heaven. And the whole Christian world are called upon, by well-known considerations, by the present juncture of affairs, and by this written demonstration of fellowship, and without longer objecting that men and things are not prepared for it, to adopt this government of love, not a government of reckless and

abandoned indulgence, but one of eternal principle. In the constitution and adoption of all true principles, there can be but one understanding, the very moment that professed theologians, ministers, and Christians resolve to dismiss a whiffling, catching, and uncharitable spirit of construction. This embodiment of selfishness has been both the cause and the effect of ignorance and moral blindness. God has been teaching this very fact by all the developments and proceedings of his providential government. It is but our true glory to acknowledge that we have learned the lesson. And be it now our *accession* of glory to resolve upon the positive adoption of the better law of *truthful love*, the appointed and worthy harmonizer of the world. It will reverse, in a great measure, the order of practice pursued for ages past in human affairs, not excepting Christendom.

Persuasions to union in the required law of love are found almost everywhere. Familiarity with them will work wonders in vanquishing those evils which have made our world a broad field of strife, and the "aceldama" of blood.

Among the unnumbered persuasions to unity of belief and love, a prevailing one is found in the benevolent character of the Divine sovereignty and administration. In the tendency of distributive justice, according to the conduct of men, the character of benevolence shines conspicuously. All see that happiness and misery ought to depend upon human conduct, that these consequences are attributable to no blind fate or ungoverned course of nature, but to

benevolent sovereignty; that the evils of human life partake of the nature of rewards and punishments, that every violation of the law of nature, and of Gospel love, will, in due time, have its full evil of punishment, which (not for us to measure its intensity or length) will be sufficiently severe to convince every rebellious subject that obedience, by whatever sacrifice or self-denial, would have been altogether better, both for personal and universal interest and happiness; that no dictate of prudence can reasonably prompt us to immediate pleasure, which, in the least degree, prevents or suppresses the hope of an eternity of legitimate happiness.

How often, even in this life, does the misery of sin outlast its pleasure. It illustrates a principle, of infinite moment, in the Divine economy.

The delay of punishment is no warrant against due infliction. Sometimes, after a long period of delay, the retribution breaks forth very suddenly. The tendency of this principle is supremely benevolent in its power to discourage the commission of sin. The opportunity of knowing or anticipating it is too common to leave any class unprivileged or inexcusable.

The time and manner of retribution need not be so readily perceived, but the certainty of it, in its full measure, must follow, and just as really follow acts of *indiscretion* as those of deliberation. One misstep sometimes brings inevitable mischief; and equally true must it appear to all men, that some particular benefits, if not obtained at a particular season, can never be obtained.

Reformation will, at times, deliver us from our errors, if entered upon timely, but if not, it will be of no avail. There are evident analogies and correspondences running through all just governments, whether called political, natural, or moral.

All true government may be called moral, for it is resolved into, and issues from, the will of God, administered on the eternal principles of right and wrong. His nature is a law of righteousness.

However deranged may be human governments and administrations, suffice it to admit that all men are under the perfect moral government of God, as proved by the health, satisfaction, and pleasure of virtue, and the pains and evils of vice. That obedience is attended with happiness, and disobedience with misery, is all-important evidence of the rightful authority of the absolute government under which we live.

It contemplates the good of both individuals and of society. It speaks volumes in favor of the supreme government over us, that we cannot make a virtuous or obedient subject so miserable as a vicious or disobedient one. Inflict upon him all the penalties which imperfect and conventional governments may order, and he may, if possessed of conscious love or sense of obedience to Divine truth, still enjoy the highest kind of pleasure, a pleasure of mind which no created principalities and powers can touch. Like the heavenly song of Paul and Silas, it may reverberate, in transports, within the darkest conventional prison-house of earth; or, like the martyred Stephen, in the very sundering of body and spirit, lift up to Heaven

a prayer of love for his enemies. Every government which is not broad and benevolent, like the Divine, must be disorganized, that in naked majesty we may feel the responsibilities linked with the divinely constituted and necessary relations of life, and that we may feel the unencumbered and universal joy of obedience to an omnipresent government.

Our habits and principles of life, under God, take fast hold of the future state. There are unequalled motive powers, constraining us to obedience, under that government which determines for eternity the principle we form and cherish, in this probationary state. No earthly magistracy can possibly enforce a motive power like that we feel in the strong probable evidence of the immortality of the soul, and in the assurance, that we are now forming characters of life, which will be the same, in more full development, as long as "immortality endures." The government of God is but extended to another state. It now assigns us this probationary state, and what immense responsibility and retributions of reward and punishment does it present to us as free, moral, and accountable subjects !

Probation is a state of trial, fraught with temptations to deviate from the path of integrity and heavenly life, and also with inducements to walk therein. This state of discipline and partial retribution conducts us to an unending moral destiny, where the great ends of God's present government will be carried out. Present apparent inequalities of retribution are yet to be settled and made right in the eye of the universe.

But we all have a common and important conviction, that the tendency of probation, under the present Divine administration, is to confirm its subjects in one character or another for the future life.

It is the *immortality of the soul* that gives infinite moment to the life we now live. We have but to give realization to the doctrine of a future state, in order to enhance the magnitude of interest attached to probationary life. Even were there but one ray of probability that our life and character will be immortal, it would be more rational and wise to live, at the present, the highest life of self-denial and charity, to insure if possible a blessed eternity, than to revel amid the pleasures of luxury and sin, though it be threescore years and ten, and then die without God and without hope.

But, instead of a ray, there is a strong balance in favor of the doctrine of immortality, and this evidence, from the light of nature and reason, is reaffirmed by all the authority of the Divine Word, in the Gospel of Jesus Christ.

He, then, who does not form a life and character for hereafter is among the most unwise and the most miserable of earth, though fleshly appetites and passions have their acme of gratification.

It is well for such to consider a few facts arrayed against such a position. In the fact that *we live*, there is presumptive, if not positive, evidence that we shall live hereafter. We know nothing of death that should lead us to conclude that it destroys the soul with the body. The second childhood of man

results from the decay of the body, which cripples the soul, or obstructs the manifestations of it, and death comes in for dissolution, which does not occasion death. The vitality of the soul need not depend upon connection with matter, and positive science teaches that it does not depend upon a permanent connection with the same portion of matter.

There is no evidence that spirit, like sensation, depends upon organs of sense.

But it is sufficient, for the highest fellowship and unction of union, to know, in favor of immortality, that it has obtained the general belief, if not presentiment, of mankind, that our faculties attain no limit, that we live in a state of trial, that analogous changes offer their proof, that in the vegetable kingdom there is a periodical decay, that we cannot solve the mystery or end of our being, without admitting the doctrine; and, to carry the subject within the precincts of Divine revelation, all that substantiates that inspired Record, and its positive declaration, brings to light immortality of life.

CHAPTER VII.

AND this brings us, in common with all Christians, to a unison of belief in the necessity of what has been preëminently styled *Revelation*. We be-

lieve with "one heart and one mind," that we are not deceived, as to the fact, or the manner, of God's communication of his mind and will to man. In attestation of His revealed truth, He displayed those wonderful works, called miracles. And he communicated himself, in the most natural, yet Divine way, to a few individuals, who were taught to communicate the same to others. The evident necessity of revelation lies in the obvious fact, that the darkness occasioned by sin obscures man's perception of the truths which lie about us, necessary to salvation. Though, by exertion and reflection, he might have discovered the way of duty and of life eternal, and his obligations to Him, whose "power and godhead might be clearly seen," still he did not do it; and though some of the best of men have been able to devise an excellent code of morals, still it could never fulfil the promise of revelation, in convincing us of the extent of our deviation from the law of nature and of God, and of the only way of recovery from our sin, to the light, liberty, and life of heaven.

Besides, most or all heathen or profane authors, to whom has been ascribed such excellent moral precepts, have felt more or less the influence of that inspired volume, whose truths would naturally be disseminated by the very commerce of nations, or by various other modes.

We know of no part of the world which has not received more or less benefit from revelation.

Still, without the luminous enforcement of it, the great mass are not brought to a correct knowledge

of sin, and to the obedience of God. Without it, there is no just idea of the moral perfections and requirements of God. Without it, neither the absolute nor the providential government of God is duly recognized. They know but little or nothing of the true worship of God.

The general view of the heathen world respecting virtue, or any good system of morals, has been defective.

Their philosophy has not been impressive, nor their science effective. They have failed to learn in what the supreme happiness of man consists. We must fail to realize from the light of nature, without the instructive beams of revealed light, whether God is willing to pardon sin or not.

There can be but one view of the general state of the heathen and idolatrous world. It is a standing monument of wretchedness and spiritual death, that all may see the necessity of Christian institutions and influences. Though modern heathenism, in some of its features, may be less odious, being modified by the mingling influences of Christianity, and through commercial intercourse, not here to dwell upon the wonderful changes, for the better, wrought by more recent Christian missions, still, where the light of revelation does not directly shine, idol-worship is essentially the same as in the ancient system of idolatry.

Look at the three hundred millions of heathen deities, in the single country of Hindostan, and then survey the moral condition of China, and what do

we learn but the aggravated necessity of Divine revelation and a heavenly renovation? If we are a Christianized people, we are called upon by the most accumulated powers of emergency, not only to send the missionary and the Bible to "our neighbour," the heathen, but to press upon them immediately, through, not only commercial, but all possible channels of intercourse and influence, the almost omnipotent example of a *heavenly union* of all Christians, in the happy form of one compact community of universal love and interest.

But before the prolonged history of heathenism, and the demonstrative evidence of the necessity of that very revelation which has been given, deism must stand aghast, and feel constrained to unite with Christianity in ascribing both the work of nature and of revelation to one and the same God. Deism, which acknowledges the existence of God, but denies special revelation, and which had its formal rise in France and Italy about the middle of the sixteenth century, will now find its troublesome gap and chasm gloriously filled, by admitting the long needed complement of the Divine word. Nothing but the inspired communication of our revealed system of redemption can qualify the deist to understand and enjoy his God, who is more intelligently and spiritually the Christian's God.

Those classed among deists, but who are more properly infidels, one class of whom denies the existence of a providential government, and another denies that it is of a moral nature, and still a third de-

nies a future state, all will find their "plague-spot" removed by a common resort to the God of the Bible.

Let all the pernicious effects of deism or infidelity return to their own place, in the graves and among the mouldering ruins of Herbert and Hobbes, of Collins and Bolingbroke, of Hume and Voltaire, and of others like them.

We deprecate no worthy characters or traits, but the device of any system, which pretends to supersede the purpose of Divine revelation. And it is, after all, a *practical atheism* which forms the root and branch of every system of effort, which labors to bring the given Scriptures into disrepute.

The worst of deists and atheists, however destitute of good moral sentiment and conduct, know too well the authority of revelation, to ascribe their infidelity to consciousness, instead of depraved life.

The Word of God has been tried by its enemies as well as by its friends.

No moral quake of hostility, or pent-up fires of indignation against the truth, though they may have sent forth burning lava, have consumed or covered this living, Divine testimony, which has found its way to the homes and hearts of millions, and continues to prove "the wisdom of God and the power of God unto salvation."

But to substantiate its claims, we have a degree of evidence which nearly amounts to the highest demonstration, and which has been sufficient to gain the acquiescence and love of a multitude that no man can number, from all nations and classes, from the

chief, though needy, magistrate and scholar, to the sin-convicted and dependent child.

Though the evidence of its Divinity has been to some unsatisfactory, still it has brought some degree of probability, even to the skeptical and superficial, which it is ever their highest jeopardy to disregard, since it is the only known ground of hope that they can build upon for eternity. Even a moderate degree of belief would be reason to unite the whole world in grounding upon it all the plans, pursuits, and interests of life.

That both the Old and New Testaments have one and the same Divine origin admits of no controversy. The same life-giving spirit pervades the entire system. One part proves another.

And though most of the parts should be lost, still the remnant, or a very small fraction, would give us the substance of the Law and Gospel.

But we are blessed with an ample fulness of measure, and "running over" with all needed establishment, from within and without, of its genuineness, its truth, its incorruptedness, and inspiration.

No grounds of suspicion can now confuse the evidences, neither as to the time in general in which the different parts were written, nor as to the events themselves, nor the style of the age, nor the idioms in use. It gives much satisfaction, that the books of Scripture *now exist*, having so long held the confidence of intelligent men, without the use of force, which has been employed to spread the *Koran* and other systems.

The antiquity of the Old Testament Scriptures is undisputed. The oldest histories in the world corroborate them.

The New Testament writings, also, are proved to bear the date they claim, with all needed precision. They describe the same events with contemporary histories. And other books speak of the same facts, persons, and religion.

All will agree upon the point of *authenticity*. The tradition of the world confirms it.

The names which the different books bear and claim are all quoted by other authors, as well as by each other. The Old Testament authors are quoted, among others, by Christ and the Apostles.

The internal evidence is not without great weight. The writings are artless, and eminently devotional, such as to exclude imposition. The same is true of the New Testament writers. They are conspicuous men, whose works are simple and spiritual, which are quoted, together with their names, by both Jews and Pagans. The early catalogues, in almost every instance, mention the books and names.

The facts and truths of the Bible are too well attested to require additional proofs. There is even no plausibility, that impostors and liars should fabricate so good a book, and the enemies of Christianity would have long since exposed any fallacies or discrepancies.

No contemporary nor subsequent apostate ever denied the facts.

Ordinances and institutions have done their work to commemorate Scriptural facts.

But perhaps in the eye of the world the historical evidence is most invincible. And they are well furnished with it. Josephus and Philemon enumerate the same books which the Septuagint contained 270 years before Christ. Important parts of the Pentateuch come through separate channels, but all essentially the same.

Like important evidence is given in favor of the New and the Old Testaments. The Apostolic Fathers, whose well-known names need not be mentioned, add their historical evidence to the truth of the New Testament. And not contemporaries alone, but, in each successive century, the Christian Fathers abound with catalogues recognizing their authority and gospel truths. The most open enemies, even Judas and Julian, never pretended that they were deceived. There was every opportunity, at the onset, from the character of the age, of assailing and exposing any impositions palmed upon the world. Tacitus, Pilate, and others, as well as Josephus, who felt no prejudicial interests, bear strong testimony.

But, after all, nothing can have more substantial evidence and practical influence, than the perfect *adaptedness* of the Bible to meet exactly the condition of humanity. While the writers are unimpeachable, the doctrines excellent, and the effects glorious, it is enough that the Bible presents the most reasonable system of religion, and answers the strongest and most rational inquiries and desires of the needy human soul. We need not now, except for happy remembrances, to resort for evidence to ancient coins,

or the Apamean medal, with its representation of the square chest, the man and woman coming out, and two others within, and the dove hovering over it with an olive-branch, and a raven on the roof, and the panel inscribed with the name of Noe in Greek. And we need not scan the detail of evidence, now the victory is won, of authenticity and truth, attached to each separate book and epistle, nor examine more minutely the general agreement of ancient manuscripts, and of the different Samaritan, Septuagint, and other versions, nor enumerate the various excellent modes of preserving (especially the ancient), uncorrupted, the true version of the Bible. And we will not go far back into history, to trace the exact fulfilment of prophecies, and to find full proof of inspiration, which has all been well done ; nor need we spend much controversy in defining a miracle, when it is simply necessary to know that it is a wonderful event or performance, in apparent deviation from the ordinary course of nature, but which may, above the common apprehension, be conducted upon perfectly scientific principles, or the eternally established laws of Heaven, still in attestation of Divine authority.

Though every wonderful work ever performed should have been transacted upon the principle of science, it is no less Divine, nor is it necessarily less evidence of a Divine commission. It is enough to arouse the slumbering attention and lethargic condition of an ignorant and wicked world.

But what may constitute a miracle to the unin-

structed may be, to an instructed age, surely to omniscience, the operation of a perfect law of Nature, and to such it is not a miracle. A mystery is no longer a mystery when developed. Inspiration, also, may be and is in perfect accordance with the laws of mind. The highest degree of it is the pure communication and dictate of the Spirit of God. Such was necessary, to preclude all possibility of error, in establishing the great truths of Divine Revelation, as being both authoritative and adapted to the known condition of the world.

The perfection of it consisted in its adaptation to the understanding, to the usages, and the wants of mankind, contemplating an ultimate redemption from every false view of true science, and of its Divine Author, and from every species of departure from God's way of salvation, through Jesus Christ, and through the recognition of all the natural and moral relations of humanity, and through obedience to all the established laws of the universe.

Inspiration could have no other consummation than the highest conceivable glory of God, in the highest possible virtue and happiness of the whole creation.

But we have dwelt thus far chiefly upon general (yet embracing specific) principles of agreement, and for this reason, that all Christians, of every sect, might realize how strong a tie of union binds them together, serving to demonstrate the folly of prevailing pretensions, on the part of disunionists, which have rendered distant and forbidding the fellowship, appointed worship, and communion of devoted Christians.

It is now a common duty to avail ourselves of every possible resource for Bible union, which is the promised strength of Christ.

We now speak of the *character* of God. His *attributes* proclaim his character.

It is unnecessary to make any formal or especially perplexing distinction between natural and moral attributes pertaining to Deity. All that God is and does is natural. And, again, his will is law, and every act of his nature is in accordance with that will and that law, and is hence of a moral nature.

His eternity and omnipresence are infinite modes of his existence, which we are not obliged to comprehend nor explain. A simple definition is all that any can need, in order to open the widest scope for contemplation, wonder, and praise. We can only define the word eternity, but can never limit this, nor the mode of his omnipresence.

CHAPTER VIII.

THAT there is but *one* God is the declaration of Nature, of the Bible, and of all their well-instructed disciples. Unity of design proves it, as it pervades all the works of creation, of Providence, and of grace.

The unanimous conclusions of just reasoning as-

sert, that only *one* Supreme Being is necessary; in order to account for the creation and preservation of the universe of wonders, of order, of beneficence, and of beauty.

The highest inspiration has established this position, by that express declaration, "There is none other God but *one*." All events are referable to Him as his, either by judicial preference, or by permission, and all by virtue of purpose.

His appropriate attributes are omniscience, omnipotence, justice, and benevolence. With these constitutional excellences, we have only to infer the other distinctions, which in most systems enter into the class of Divine attributes. All other specified qualities are involved in these. He cannot exhibit justice without being truthful, nor benevolence without being merciful, nor omniscience, in connection with benevolence, without being wise.

The *purposes* of God have been treated with no little, and sometimes angry, dispute. So far as they are revealed, or belong necessarily to his known character or government, they should serve only to unite our souls in profound reverence, obedience, and love.

If all sects agree in the evidences of God's being, and his perfect system of perfect attributes, this is sufficient reason why all should agree that his purposes concerning creation, concerning the minutest event, and concerning election to final salvation, are all right and merciful.

His own *creative power*, together with his known

character, give Him a constitutional and most independent right to choose and govern according to his own will and pleasure, and every rational mind will conclude that it is God's nature and will to form and execute no other than benevolent, as well as just purposes. That his purposes or decrees extend to all events, including the permission of sin and evil, must be the harmonious belief of all Christian students.

It still does not contradict the truth, that God purposes only that which is the highest possible good of the universe.

It is important here to remember, that some things are impossible, in the nature of things, for God to purpose or do.

It is impossible for Him to create a being greater than himself, or equal to himself.

No being created can be equal to one uncreated, and who in all respects is supreme.

If, then, a being is created, by his very inferiority he must be subject to the government of the Highest. He must, by coming in any degree short of absolute perfection, be a subject of discipline, under government, and, by the same inferiority, must necessarily be characterized by a liability to err. The highest excellence of seraphim, or of the first order of created intelligence, is but imperfection in the sight of God's infinite perfection. It is impossible, then, for God to create a being infinite in perfection like himself.

The question, then, comes in, did God purpose

imperfection ? He could not do otherwise. He could no more create one in all respects infinite and absolute in perfection, than he could create an absurdity. This brings us to consider the purposes of God respecting the creature, *man*.

From all that is known of the Supreme Being, there can be but one persuasion that the creation of man was an act of the highest wisdom and mercy, although an imperfection enters necessarily into that creation. When we speak of man, as being originally made *perfect*, it is only a *relative* perfection, as being entirely free from all guilt. The *design* is perfect.

In respect to power, intelligence, and love, there is only a perfect infancy. God purposed a finite capacity. A part of this capacity is a voluntary agency. This, also, is finite, and is responsible just in proportion to the degree of intelligence and general ability connected with it. God purposed alike the creation, the capacity, the freedom, and the responsibility, and it is all very good.

He also purposed the continuance of the race.

But how come the evils incident to so wise and good a creation and preservation. Did God purpose them ? The only answer that can be and need be given is, that they are strictly necessary and unavoidable under that creation and system of government which God purposed, as adapted to secure the highest possible good and happiness.

Evils must be, by most unavoidable necessity, in proportion to the imperfection, capacity, and destiny of any order of beings.

Take the merest infant in knowledge, power, and benevolence, yet capable of reaching, and destined to reach, in due time, a higher attainment than the highest archangel has now reached.

Now the whole progress is necessarily one of discipline and subjection, which are, in themselves, evils, but which, by an overruling Providence, are made a blessing.

All the incidental suffering which accompanies the purpose and effort to reach the highest possible attainment in perfection and happiness, is but a proof of progress, and a motive to it, and is not worthy to be compared with the happiness and glory which are ever in the ascendant.

The best of men expect the evils of imperfection and discipline, in the rise and progress of the soul, in perfecting all its powers. All know that the progress of finite minds towards infinity must be by trial and endurance ; and are not these unavoidable evils ? and could God purpose our creation and improvement, without foreknowing, and admitting, and, only in this way, purposing the evils ?

The idea here will be fully understood and appreciated, and all that we need is propriety of language to express it. It is enough to say, that God purposed the creation of man and his race and their highest possible improvement, foreknowing the evils which must necessarily be involved and manifest. Do any ask whether God could have possibly prevented the evils ? He could only by omitting the creation of man and the best possible system for his improve-

ment. With this obvious and unsectarian reasoning, and with all the possibility that God can purpose what he cannot avoid in our system of creation, he did purpose all the evils and events which transpire in the world. Have controversialists contended with acrimony about distinction between *sin* and *evil*? Now a proper definition and understanding of the nature of *sin* and *evil* will insure a perfect reconciliation and a happy union on the part of all well disposed. As all *sin* is *evil*, God purposed it only in the manner above described. But all evils are not sins, according to ordinary acceptance. The necessity of temptation, and of discipline, under the present administration of government, is an evil, but it is no sin. Evil is, then, more generic than sin. All sins, calamities, imperfections, trials, and sufferings are evils. But what is sin? Inspiration has defined it, — “It is a transgression of the law of God.” This may be committed through ignorance, or through prevalence of passion, in a state of doubt, or through the persuasion of a supposed apology, or through most obstinate wilfulness, and in each case it may be voluntary, committed because the individual willed it. The degree of guilt, and consequent remorse, must be in proportion to the knowledge, and ability to resist temptation.

But it will be generally admitted, that the most wicked of men “know not what they do” when they sin against God.

Did they know how much it was against their own individual, as well as the public, interest and happi-

ness, they could not consent to it, could not love it, could not commit it. This is not to mitigate the obstinate nature of sin, but to show that it is committed through blindness of mind and hardness of heart, and renders a man pitiable, according to his ignorance and perversity of heart. But there is hope for man, if he but learns his ignorance and perversity, and also knows and embraces the proper method of recovery.

But the question may return to some, as being unsettled, Does God purpose the sins which man voluntarily commits ?

Did he purpose the first voluntary sin of Adam ? It is certain that the Creator purposed the nature of the creature, which was susceptible to temptation. He foreknew the liability of Adam to sin, and that he would sin, from his untried condition, through ignorance, and the power of temptation.

Adam, not realizing at the moment the awful nature of sin, and thinking it best to sin, committed it, but he awoke to such a consciousness of it, that he felt an inclination, common to all sinners, to hide himself, if possible, from the eye of God. He sinned voluntarily, but ignorantly, ignorant of the length and breadth, the height and depth, both of the law of God, and of the nature and consequences of sin. Though the authority and the penalty were announced, he did not, from his inexperience, have any adequate views of the thing which he did.

God saw that, if his creature was compelled, by a certain enforcement of motive, to do that which was

right, it would and must defeat the grand object of man's creation, which was the cultivation and the highest improvement of man's free agency and responsibility, even unto confirmed, intelligent, perfect, and everlasting obedience to Himself, which would result in the highest possible realization of human happiness and of Divine glory.

If our first parents could not realize the excellency of perfect and confirmed obedience, without tasting of sin and death, it was only wise that God should purpose that they should sin ; but there was with it a Divine purpose to establish a system of redemption, by which the sinner might eventually be restored to a state more confirmed and happier than that occupied before the fall. There is ground to believe that the song of the redeemed will be higher and sweeter than that of angels.

It is right for us to thank God that we were the servants of sin, but that we have accepted the system of redemption given us in infinite compassion and love. Had not God interposed, by the presentation of his mediatorial system, he would not have exhibited the fulness of the Godhead, and man must suffer the consequences of unmerciful indignation. Not to say he was obliged to show mercy; it was his nature and glory to do it; and yet we have no reason nor motive to sin in the light and love of God, that grace may abound. However God may overrule our sin to his own glory and our better obedience and higher happiness, let us, by prayer, by faith, by every enlightened effort of our souls, and

by the promised and indispensable grace given, depart from all sin, hate it in our advancing light, and discourage it in the world.

By accepting the mediatorial system, there is no event of loss, or suffering, on earth, to which all the family of man would not be reconciled. The very purposes of God, that we should suffer bereavements and death, we can but glorify.

It is through suffering that we learn obedience, and appreciate the hope of immortality, and the various doctrines of salvation. No one would naturally court suffering, but if it is incidental to the best system of our redemption, and comes upon us because of our ignorance and need of trial, we may well kiss the hand and the rod that occasioned it, and adore the Divine purpose that ordered it. But some may inquire, What of the suffering of the innocent for the guilty ?

The innocent cannot suffer in immortal consciousness; and the suffering he endures of body, and temporarily for the good of the world, he glories in. The man who wrongfully inflicts suffering upon the innocent, surely will, with all the certainty that he will in due time be convicted of his wrong, have occasion to relent and submit to the truth, which occasion might be more availing with that individual toward his reformation than any other possible event. And if so, in the merciful arrangement of Heaven, both the afflicted and the inflictor will together praise God that he purposed it. None so innocent ever endured so much for ignorant transgres-

sors as Jesus Christ. It affords the grandest occasion, upon the world's conviction of the innocence of Jesus, and its own blind perversity, for repentance, acknowledgment, and obedience to God, that the world ever witnessed.

Still God purposed the suffering and mission of Jesus, and the entire course of the wicked world.

Jesus was the victor, and had the world known they never would have crucified the Lord of glory. Upon submission to truth, the penitent and recovered sinner will thank God that the day is past, when, through ignorance and corruption, they crucified the Son of God, and for ever magnify the grace that devised so fitting a way for the recovery of that which was lost, but is found.

The efficacy of the death of Christ lies in the innocence and greatness of Him who gave his body to the sacrifice, — in the power which the death of such a personage is suited to produce, in subduing to obedience and love the hardened but convicted sinner.

Others have sacrificed, or suffered, in some measure, as did this preëminent Lord of all. None could, and none have, so exhibited the infinite wisdom and love of God. None are required to make the sacrifice which the man Christ Jesus made. His alone could answer the law. All others are but shadows. But in Christ mercy and love were infinitely greater than the suffering sacrifice.

Preach and prove the cross of Christ, and we have then but to have mercy, and not sacrifice. In the assurance of the believer, the day of sacrifice is

past. But a word more of the purposes of God. It is difficult for many to admit the truth, that God purposes every act of man's free and responsible agency, which is just as true as the position, that the Divine purposes extend to all the minutest events of life. If this difficulty is not already solved, take a simple illustration. A man makes depredation upon the garden of an entire stranger. It is evident the intruder would not have done it had it not been for his blind perversion of heart, or the necessary evils of life. Now, how does it appear most wise, that God should so arrange things, in his Providence, as to lead the wicked man to think that he ought and must make the depredation, and in fact, to do it. It will be admitted, if we can state any common circumstances in which God saw it was for the best that he should purpose and influence the man to do it, we have solved the problem, and answered our object.

It is possible the man would never learn his own ignorance and wicked nature, or evil condition, in any other way, than by reflecting upon what he had actually committed himself to do, and positively did do. It may have been with him as with one of old, who said, trusting to himself, "*Is thy servant a dog that he should do this thing?*" Now it would be evidently wise in the Ruler of all things, so to order things that man, relying upon self, should do that very thing which would best convince himself of his own weakness and corruption. God then purposed the wicked deed through the free will of man, that man might learn to what extent of daring wickedness he would

go, for want of knowledge and Christian principle. But if any should be inclined to push difficulties still farther, and ask how could God purpose that man should rely upon himself, when he ought to trust to the teachings and strength of a higher power, we give the same solution.

Reliance upon self will often teach a man his own ignorance and helplessness better than any other circumstance. And God's gracious design is, to teach man his own condition of want, in order that he may the better go on to perfection in the knowledge and happiness of heaven. Is there, then, a single act, however wicked, or any event, however appalling, in this universe, which God could not purpose in infinite wisdom and goodness? All must see and agree that there is not.

The most simple-hearted *Christian* may have this understanding, by honest and careful inquiry, and become, in truth, king and priest to the glory of God. But why have sectarian theologians and sectarian Christians engaged so long in angry contention about this and other points? God purposed it, that men, trusting to themselves, and their own systems, might learn their own folly, and need of Divine light, and of a more Christian principle than that relied upon in the present experience of self. But we ask, not without trusting in the truth of God, if the time is not at hand, when it becomes the disciples of God to evince a union in which they "see eye to eye," and together, on earth, see the salvation of God, and "with a voice together" sing,

"Let party names no more
The Christian world o'erspread,"

and to evince a harmonious victory over the accomplished work of unholy dissensions.

Dissensions involve a pitiable state ; yet we can honor God in purposing them, because nothing could better teach the imperfection of the Church, in a necessary state of discipline, and especially, as being preparatory to a higher enjoyment of the blessedness of *union*.

It is evident, that God may purpose a means which he could not justify as a permanent state.

CHAPTER IX.

BUT how shall we treat the doctrine of election, which is given us in Scripture ? He elects those to the enjoyment of faith and salvation, who are prepared to use them, by his course of discipline. A man that cannot succeed in accomplishing any undertaking, by his best attempts, is not prepared for success in that undertaking. The man who succeeds in an enterprise is prepared for it, and God elected him to it. But is this an occasion of despair on the part of him not elected to such an enterprise ? Assuredly not. He may be elected to another or higher work, and God is adapting his purposes, by

trial needed for the individual, to the accomplishment of that very thing.

The ancient nation of Jews was elected to a special end. But who are the *non-elected*, that many have contended about. It would be better for such to inquire first, Are there any that are not, in some sense, elected? In general terms, we must say, there can be no created intelligence but is elected to some useful purpose in God's universe. God has some object to be accomplished by every existence. But does God purpose or elect any to irremedial and eternal woe or misery? This must be true, if there be any who will never yield obedience to God, or never learn, by suffering or any other means, to acknowledge and love the Most High.

But we know of none who have been admitted to the knowledge of God and his love, to the knowledge of their own interest and that of the universe, who could consent to withhold required obedience from God. And if any are left in ignorance of God, and of the way of salvation, we know not how it is possible for them to suffer remorse, which is the punishment of those who know but *do not* obey the truth. If the crucifiers of Jesus, and unconverted Paul, thought they were doing God service, like them, all sinners need to be taught and disciplined, that they may "know the Lord of glory," and the true service of God. If they are not capable of being taught, and have no susceptibility of feeling the love of God, then it is contrary to all observation and trial among the nations of the earth, or in any tribe that has been known.

Do any inquire whether few, or many, or all, will be taught, subdued, and saved at last ?

This is not so much the province of belief, nor of man to teach. The duty of the Christian is, to believe that *he himself* will *be saved* by grace, and that as many of the world as can be persuaded to love and serve the Lord shall be saved, and if not, they will be condemned.

God never specified any individuals who would never be persuaded to acknowledge their sin and accept of a known Saviour.

But his continual word is, *if* man does not believe, he cannot be saved ; *if* he should fall from the truth, after once knowing it, it is impossible to renew again to repentance. The test of Christian character cannot be in our belief, whether five, a thousand, or all the human family will, eventually, be saved, but whether *we believe* in Christ, *ourselves*, and love obedience to him, as he teaches and leads us to the Father. If a man loves and believes in God as manifested to the world, while He tells us, if we do not love and believe Him, we shall be condemned or lost, then he is a Christian indeed. We have nothing good to despair of, if we do our personal duty, according to our knowledge; and there is encouragement for the world no further than they love God and keep his commandments. The sufferings of the world are not to be compared with the glory which will follow, if it but learns the lesson of its sufferings, by submission to faith and obedience.

God has wisely purposed every pain and every

evil which man endures. Our province is, not to murmur at suffering, but to learn and yield obedience, which will, in due time, by the grace of God, free us from all sin and suffering, and thanks be unto God who giveth us the victory, through our Lord and Saviour Jesus Christ.

But how much responsibility rests upon man for not doing what he *might* do. This belongs to the judgment of God and the conscience of man. Man possesses the capacity of knowing and doing better than he does. Yet he is not guilty of failing to accomplish that in one day, which he has the capacity of doing, in the ordinary course of Providence, only by the privilege of many days. This is no encouragement to idleness in a man, who sees his duty and ability to perform any work. If a man is idle, because he knows not his duty, or sees no work provided for him, then his own idleness is designed to teach him his necessity of striving to learn the way of duty, and to enter therein. If a man is found striving to learn and to do the will of God, and exercises faith and hope in the redeeming love of Christ, he is free from condemnation.

The world may judge him, but he stands or falls only at the bar of God's judgment and his own conscience.

If we have ever murmured at our necessities, or distresses, let us *think again*, and learn how mercifully they are designed to lead us to exercise faith in God, and to hope for something higher and better than we have ever obtained and enjoyed. This state of hope-

ful trust, and earnest endeavour, is the promised and rational way of deliverance. There is nothing to fear but want of trust, and lest we dishonor the God of truth; and this very fear, coupled with earnestness after a sense of duty, will pass into the realization of hope and joy. And if one has experienced the joy of faith and activity of life towards God, how can he return again to the beggarly elements of the world, or to its unchristian policies and follies?

Some days of darkness and trial may yet return, but God will temper the storm to the strength and trust of his own children, and persuade them to realize that his own sustaining purposes extend to every event and condition of life. Is much said about conditional and unconditional election? It is sufficient to say, that we know of no salvation without some condition. God cannot save without some reason and the *use of means*.

Then let it be universally understood, that God purposes salvation *conditionally*.

There must be a rational soul, and it must be influenced by motive and means of compliance with the way of salvation, through the strength offered to unceasing diligence.

Here are most important conditions, and they are as much subject to the decrees of God as was the creation of the world and of man. But is it possible for a Christian to believe that God will certainly secure his eternity of salvation, irrespective of conditions to be used, — for instance, effort and perseverance? It is not.

If one has experienced the truth and love of a new creature in Christ Jesus, he has no joyful assurance of this his new birth, nor of his heirship to the heavenly inheritance, any further than his *purpose* and *exertion* to reach the glorious state of confirmation in heaven. Hence both those that believe in the perseverance of the saints, and those who do not, must look together to the conditions which God has established, through the fulfilment of which they both alike look for the assurance of their salvation. They are practically one in giving prominence to the necessary *means*, and each finds a motive to fulfil the required condition. The one must struggle on lest he fall away, the other lest he be without evidence that he is "born of the spirit." Each motive has a practical efficiency. They may keep pace with each other in their progress, by equal faithfulness to their motive. Now should they love each other the less, because the one fears he is not a Christian, and the other fears he shall fall from his state of grace? Assuredly not. They need their respective grounds of fear.

The one who is confident that, if ever "born again," he will be saved, needs special evidence that he is "born again," and this evidence God gives only in the act of diligence in duty. The other, trusting enthusiastically that he is a "new creature," needs a motive of fear, lest he lose his title to heaven.

Now the important conclusion is, that they both have a good Christian character, and a Christian spirit, and ought to embrace each other in worship

and communion, and hold their experiences in happy conference, for mutual aid and progress. They will then soon be joined in theory as well as practice.

It may be, they will very speedily see that God's purpose to regenerate a soul is inseparable from his purpose to save it, and, together with Paul, feel a strong assurance that the work God has begun in them he will carry on unto perfection ; and, notwithstanding any natural possibility, which Paul seems to suggest to the Hebrews, of falling from grace, still they may together, upon the ground of God's promise, hope for better things, and feel a blessed assurance, by their love one to another, that God has "predestinated them to be conformed to the image of his Son." With a like Christian purpose, then, come together in union, to do the will of God, and ye shall know, of whatever Christian denomination, the true doctrines of God.

Union by love to each other, from a common character, is the surest means of bringing all together in one understanding of those minor points of difference, which have so much vexed professing Christians.

CHAPTER X.

RESPECTING the *depravity* of man, all will assuredly agree with the doctrine, that, without the gifts and blessings of Heaven, all are "totally depraved." If utterly left of God, man must do only wrong continually. This is the simple Bible doctrine which every denomination that takes the Bible for instruction will admit, and which experience goes only to confirm. No one can understand "total depravity" to mean utter destitution of mental faculties to perceive any truths. It can mean nothing more nor less than a governing inclination to disobey the perfect law of God, under the power of temptation. The entire human race have felt this. All, who are conscious of a power to will, know that, without light and aid from the Source of all blessing, they do violate the law of God.

All will see, by proper reflection, that they have violated just and good laws, and that, in their blind and imperfect state, they cannot keep the commandments of God, and that their power to keep them is in complete dependence upon the gifts of God, both internal and external.

In the use of reason, and of the Divine Word, there is no depravity, but without this use, it is total. This is the only and universal creed for all who can maintain the least pretence to Bible authority. Proof of the most awful human depravity we all see, wher-

ever men live without respect to the government of God.

Depravity is just in proportion as reason, and benevolence, and the authority of the Bible, are dethroned. There can be but one doctrine throughout Christendom on this point.

And we hesitate not to say, there is but one view entertained by all rational beings. The pretension that one believes in "total depravity," and original sin, and another does not, is but a confession that men whiffle about *words*. All know about equally well what has been and what is the condition of mankind without obedience to laws which nature teaches, and the Bible reaffirms.

All have essentially the same catalogue of crimes and abominations, which history and observation have afforded, so that none will, in the proper acceptation, deny the doctrine of human depravity ; that there are different degrees of its aggravation, that where mere passion and malice bear sway it is total, and without the gifts and grace of God every living soul would evince it. This is the whole doctrine of depravity and of *total* depravity. That any rational man has nothing about him except total depravity, in the widest sense, no degree of intelligence will dare to assert.

But all will, nevertheless, believe in the capacity and duty of improvement, in the necessity of a change for the better, in respect to all the powers of man. It is a change implying the better recognition of the Supreme Being and the true relations of life.

This alone is regeneration. It is effected by education and the Spirit of God. In some instances it is more sudden and manifest, as when a course of great wickedness is at once exchanged for a course of reason and love. In other cases it is more gradual, and less perceptible, as when one has been more properly educated in true religion from his youth up. Paul gives an example of the one, and Timothy of the other. The conversion of the one is as true and as necessary as the other. In either case, as with all the human race, there is a necessity for regeneration.

The state of infancy is one of ignorance and helplessness, and possesses appetites, and passions, and propensities, which, uncontrolled by either the natural or the imparted light of wisdom and truth, would make one but a beast and a fiend, a fool, or a madman.

Now all the help of whatever reason, intellect, benevolence, and conscience a human being possesses; together with the external light and love which God imparts, through his teachers, his works, and his word; are necessary to the conversion of man from the condition of infancy and waywardness, to a state of enlightened obedience and happiness.

The same sentiment may be expressed in a great variety of ways, and to contend for any one mode or style of expressing it only evinces a part of that depravity which, of itself, teaches a good lesson, and from which those that thus strive about words, to no profit, should themselves be converted. If one is capable of expressing, in improved and unitive

terms, the sentiment generally understood and believed, let him do it, but without arrogance and strife, for the general progress in improvement ; ever holding the balance of importance which doctrine itself maintains over the style of *wording* it. The styles of Peter, James, John, and Paul are all different, but they teach one and the same grand truth.

But what more is necessary to induce the most enlarged union of minds on the controverted subjects of depravity and regeneration ? Can any suppose that some immediate spirit from God, without the use of law, or personal consideration, regenerates a man ? All know that this would be contrary to the whole economy of the Divine administration.

All change for the better is obviously secured through the agency of thought, word, and deed.

If a man is ever turned from the tendency of depravity, it must be and is the work of both internal and external agencies, all which are Divine, as every gift and influence of God may be called Divine. The whole arrangement is *His*. Though man is said to think and turn, the power to think and turn is purely the gift of God.

The will to turn, and the motives which influence it, are all a Divine provision. There is a coöperation of agencies in regeneration ; and for men to contend, one, that it is all a human agency, and another, that it is all the work of the Spirit of God, and a third, that so much is human and so much Divine, is the very essence of human folly.

If a man sees a reason to obey God, whether that

reason comes from within or without, it comes equally from God. The more unfavorable a man's nature is, the more need he has of looking into the word of God, which is a transcript of perfect reason, wisdom, and love. If man's reason had never been enthralled, or rather, if it were possible for God to make a rational being who would do every thing instinctively and spontaneously right, he could not need a model of truth like that which the Bible affords us. For he could never err. But such a being must be equal to God himself, which is impossible for him to make.

But taking man as he is, imperfect from the beginning of creation, he needs, universally, and greatly, the perfect transcript of God's mind, word, and works, and by this aid he may, in process of time and means, more than recover the earthly condition of Adam, being advanced to a state confirmed by all the experience and history of the human race, and to the everlasting praise of God's redeeming love. All need regeneration by the word, works, and grace of God.

And is not the time at hand, when theological combatants ought to reach the same goal, having beat long and hard against the air, in attempting to specify the author of regeneration, — whether man regenerates himself, or whether it is wholly God that does it?

When each resolves his contest into the same result, what signifies the unpleasant rivalry of process?

At one time the Apostle Paul may say, *I live*, and again, *It is Christ that liveth in me*. Who will com-

mend a controversy, that purports to decide whether it was *Paul* that lived, or whether it was *Christ* that lived in him ?

Both were true, and any one of ordinary discernment could understand all that is necessary.

Just so, one may say with propriety, *I* will and *I* work to bless my neighbour, or *God* worketh in me to will and to do good to my neighbour.

Both expressions are right, the former according to the common usage, the latter according to the science or philosophy of religion.

All our best efforts are resolved into the mind and will of God.

It is sufficient to conclude, that God, in effecting the regeneration of a soul, makes use of the free will, intelligence, and affection of that soul, as well as his own spirit, truth, and other agencies. And for Christians to divide into schools and sects, because one gives prominence to one true agency, and another to another true agency, when both individuals profess to refer the whole glory to God, is exhibiting a contentious division which hinders the progress of religion within the Church, and the conversion of the world without.

CHAPTER XI.

ANOTHER grand subject, but made one of too much contention in the field of strife, is the *nature and character of Christ*.

No being subordinate to the Father is exalted like the Son, Jesus Christ. He is the beginning and end of the whole mediatorial and Christian system. He was the first-born of creation, and by him all things were made.

His Divinity, in due time, became clothed with the flesh of humanity, so that with all propriety he is called the *man Christ Jesus*, that he might be touched with the feeling of our infirmities, and adapt himself the better to our love and appreciation, as our required sacrifice, our attractive model, and our appointed Lord and Master. All the typical sacrifices pointed to him. The whole Mosaic system was but one glorious prefiguration of the higher and better system of which Christ, more appropriately than Moses was of the first dispensation, may be well called the Divine Author, the glorious Centre, and the mighty Finisher. No other delegation could admit of more than a shadow of his. Preëminently a son, he was in the bosom of the Father before the world was.

He had delegated, or committed, to him all power in heaven and on earth, — an office far above angels and every order of created beings, — a mission of redemption to man on earth, — an authority entitled, by

the Father's appointment, to the homage of men and the worship of angels.

Admitted to so much nearer communion with the Father than all the intelligences, and partaking so perfectly of his essence, attributes, and glory, with propriety he may be said to be one and equal with the Father. No other like him has manifested the Father, and no other could, in his relation to our mediatorial government, be so fitly styled our Lord or our God. Possessing and exhibiting such a fulness of the Godhead bodily, and being the first-begotten of the Father, before worlds, angels, or men, he is, when spoken of in relation to man, for whom he perfects his redemptive system, our redeeming God. Still, when we adore him, we adore the *only living and true* God. It is but the Father in Christ that has any claim to our supreme homage.

This doctrine maintains all the dignity, love, and excellence, which give value to the propitiation and sacrifice of Christ. It refers all our knowledge and enjoyment of redeeming love to the merits of Christ in God. It makes the atonement our only ground of hope in a glorious immortality. It detracts nothing from the truths and glory of Divine revelation. It meets the objections and wants of all Christian denominations. It proclaims the *unity* of the Godhead, and yet gives distinction and exaltation to Christ, who is no other than the "first-begotten of the Father," and his dearly beloved Son. Who shall not reverence him whom the Father sent into the world, bearing the highest delegation of his own excellency,

and upon whom the Spirit was poured, without measure, and uncomprehended by us? He was *begotten*, as to his higher nature, ages before he assumed a flesh like our own, consciously enjoying the glory of the Father before the world was. To him, in his exalted and glorified humanity, are committed the kingdoms of this our world. And though, in the nature which he had before the world was, he will ever share in the glory of the Father, still his mission, as a mediator, and his power, as a mediatorial kingdom, will be finished and surrendered to the one living and absolute God, and Father of our Lord and Saviour Jesus Christ, to Him who is all and in all.

Yet, to the glory of God the Father, the song of Moses his servant, and of the Lamb, will be sung for ever. He who was rightfully called David's Lord, and who is the delegated author and finisher of our faith and salvation, will ever receive that Divine ascription, "worthy is the Lamb," in that everlasting and glorious Jerusalem, where God is said to be the Light, and the Lamb the *glory* thereof.

That Christ derived all that he possessed, in his entire nature, from the Father, is the obvious tenor of the Scriptures. It is a doctrine that solves a great difficulty, which has long been a mystery to many. It need not diminish our respect and honor paid to Christ, because he is *derived from* and represents the Father. To honor a delegated minister is to honor the magistrate that sent him. That which we adore is *uncreated*, but, so far as communicable, transmitted and exhibited in Christ. In this charac-

ter he is to the world all that we need. We find in him our God, our mediator, and our comforter.

In him is the Father, the Word, and the Spirit, — the Unity in Trinity, and the Trinity in Unity, — the fulness of the Godhead bodily. This doctrine answers every demand for unity and for trinity. One person embodies all.

The nature which Christ sustained before the creation of the world was the first in the order of the Trinity, and which he manifested preëminently under the first era of Divine dispensations to man, even until his manifestation in the flesh, as born of woman, and uniting our humanity with his Divinity. This union constituted the second order in the Trinity, even God our mediator. This is Immanuel, *God with us*, an infinite condescension to our need.

The third order of the Trinity is the Divine Spirit. The ministration of this order belongs to a succeeding dispensation. It is preëminently exhibited to the world from the ascension of the Divine humanity of Christ. It is hence called the ascension gift. It is the Divine effusion of the Divine humanity. Ours is peculiarly a spiritual age. The new Jerusalem, that cometh down from God out of heaven, is the reign of the Spirit.

Forms have no significance *without* it. The dispensation of the Spirit is now in its course of accomplishment. It belongs to that kingdom which shall never end.

It is the complement of the Trinity, in respect to manifestation. All together constitute one *Divine*

person, having their analogy in the person of man, in soul, body, and spirit. The soul of man answers to the nature of Christ before his incarnation, the body of man answers to the humanity of Christ, which he took upon himself on earth, and the spirit of man, or the resulting influence of the connection of soul and body, which is the manifestation of spiritual life, answers to the third order of dispensation in the Divine Trinity, which gives us the Spirit's ministration. Thus we have one glorious *Person*, by which the Almighty Jehovah comes down, in the most satisfactory manner, to our apprehension and enjoyment.

The connection which forms the Trinity is no more a mystery than the connection of man's soul, body, and spirit.

It is a mystical, yet glorious, one in three, and three in one. This system of revealed truth, pertaining to the character of Christ, in his fulness of the Godhead, is adopted, because it is the most Scriptural, unitive, and satisfactory ground of reconciliation among the different denominations, who have been so strenuous to establish separate parts of the system here connected, having too little regard and love to the perfect whole.

They have each performed a good mission, which, by the overruling Providence, is worthy of God rather than of men.

The advocates of unity in the Godhead, under a just fear that those strenuous for the Trinity would adopt language, and absurd doctrine, implying three

equal Gods, which would tend to produce mere confusion to both simple and intelligent minds, have formed a distinct sectarian body, and have about done their work, mingled with good and evil.

They have done good in maintaining the doctrine of unity, clear of difficulty. They have done this by divesting the Trinity of that unintelligible and needless incumbrance of *three persons* in the Godhead, which has no analogy, nor ground of usage nor propriety, in all the word or works of God, or the language of men.

Though the advocates of Trinity have intended no absurdity, they have run into a most unfortunate predicament of language, while the three orders of the exhibition of Deity remain an unchangeable truth.

Now let the one sect throw aside the blind, unscriptural, and obsolete phraseology of *three equal persons* in the Deity, and the other sect give up the strife against the doctrine of Trinity, which term will be understood, by mutual consent, to include nothing more nor less than the embodied connection of all that the Scripture language contains and expresses in that baptismal formula, *Father, Son, and Holy Ghost*; then those long at variance and barred against fellow-communion will meet in one consistent and everlasting brotherhood in Christ, our common Lord and Master.

Minor and incidental distinctions between them will be readily reconciled.

The doctrine of regeneration they both hold to be Scriptural, differing only as to the *time* and length of

process. But the Bible does not require us to specify the moment, but the duty, of regeneration. All will agree that regeneration or conversion (used as synonymous for the most part in Scripture) consists in transferring, by the teaching and Spirit of God, coupled with our concurrence, a supreme purpose of love for the world, to God and his service.

It has its simple analogy and illustration in the account of the blind man. We need but to say in a spiritual sense what he did in the natural, "This I know, that whereas I was blind, *now* I see." This is regeneration, to say nothing of the *point* of time and *mode* of operation.

CHAPTER XII.

THE doctrine of atonement is perfectly simple to those that love Christ and each other. Separatists may here be made one.

Both parties, by a little proper reflection, after their protracted work of controversy, will surely hold that there is a Divine efficacy in the death of Christ as a ground of forgiveness and acceptance with the Father. It had been a prevailing point in God's government, and even a constitutional sentiment of mankind, from the first transgression, that sin required some sacrifice proportionate to the aggravation of the committal. Some adequate pro-

pitiatory sacrifice could alone meet this demand of our nature, which even the idolatrous heathen feel; and to which, in the Divine administration, the whole economy of the Jewish ritual answered.

When God promised the one great sacrifice of Christ, it perfectly met this duplicate demand of his law and man's conscience. To evade it is an impossibility of things in the earlier ages of men. A man might feel sorry for sin, but there could be no alternative but *expiation*. We have it now alone in the death of Christ, without whose shedding of blood there could be, in the mediatorial system, no remission of sin.

That innocence should have endured the sacrifice is no impossibility, nor inconsistency. It was the infinite and benignant purpose of Him, who is from everlasting to everlasting, and the free-will offering of the begotten and well-beloved Son of God. And who can object, and not rather rejoice, yea, praise and magnify the unspeakable love of God for ever and ever?

To reject or slight this Divine reality of expiation for sin is the strongest proof of ignorance and perversity.

The condescension and suffering of that wonderful and glorious embodiment of innocence implies, by the very necessity, our appalling depth of spiritual want. Are any reluctant to acknowledge this want? If it be for need of self-knowledge, let the study of God's holy law inform them. If it be for pride, let the combined humility and glory of Christ soften, yet strength-

en, them in their acceptance of the cross and the crown.

The necessity of the instruction and power of the cross of Christ is universal, and generally *equal* with all. The Pharisee and the Publican alike need it.

Comparing "ourselves among ourselves" is unwise, and leads surely to abuse, unless we first look to God and his law, and compare ourselves and life with their just standard. It is in the discharge of this higher duty that we learn how general is the equality of all the human family in respect to sin and condition of dependence.

It is only when we approach the earth that we discover and magnify its disparities. It is from the higher and more commanding position of science that we give the proper name of globe or ball to our earth. It is the correct view of it amid the system of heavenly orbits. So, in the light of Divine science, the human race stand together on a broad and level platform. The differences of state, considered in all respects, are hardly perceptible, as we take our position together, upon the ground of God's Law and Gospel.

Hence, if we begin to compare ourselves among ourselves, without first taking our position together on Zion's hill of science, with the law in our understandings and hearts, and then also together in the Garden of Gethsemane, with the Gospel of salvation to redeem us from the condemning power of the law, we are left only to discern, enlarge, and aggravate our differences, to envy, bite, and devour each other, to build

partitions, and perpetrate wars of controversy, which unhappy state only teaches the sad necessity of a higher ground of union. O, let us, then, by the present leading providence of God, desert the work of sectarianism, and make provision to live in union on the mountain of the Lord's house, where the common character of sin, which so equally marks the whole human family, shall be wholly effaced by the atoning blood of the Lamb, and by the love which covereth all sin, to be remembered no more, except to heighten our song of redemption.

There is evidently a difference among different denominations, and different branches of the human family, in respect to talent and morality.

To reach any given state of progress in general science and goodness, some have greater obliquities, obtusities, and general hindrances to overcome than others. This fact renders it necessary, in the order of things, to employ a longer period of schooling and improvement for some than others. It may require modifications and improvements of the race, pertaining to the science of physiology, and also the science of educational acquirements.

But, after all, there is a far greater equality throughout the human family, in the just estimate of well balanced and informed minds, than is generally supposed from the first appearance of things. Enlarged comprehension, *science-like*, sees equality and the law of arrangement amid the apparently confused elements of distinction which pervade Christendom and all human society. One denomination, or one

individual, has a certain combination of excellences and a corresponding mission to fulfil, which no other can claim. The delinquencies and excellences of each are about equal. One may have a better perception of a certain truth, another a better devotion to it. A certain individual may better perceive and obey one truth, a second may better perceive and obey another truth, and so of a third, giving many distinctions, and endless variety of combinations, and interchanges of excellence.

Still, all this is no reason for unhallowed and unhallowing strife. This is especially reprehensible in the Christian Church, and cannot exist in the spiritual coming of Christ and the heavenly Jerusalem. The heavenly union will overcome it. Harmony of order is the beauty and glory of the everlasting kingdom.

It must first have its spring and exemplification in the Church of *believers*. Our faith is leading us to the grandest scene of realization and Divine economy which earth has ever witnessed. True science, of theory, and of execution, by the blessing of Heaven, will do the work. Let every man solve the mystery of his own vocation, and bring his contribution of acquirement to the common fund of supply. The human family has too much unity of origin, of relation, and of destiny, long to permit that reigning selfishness of exclusion, which has its type only in the deep and dismal darkness which precedes the glorious light of day. The whole circle of developing sciences, and the facilities of dissemination and equal distribution, are full of promise to the world. But in

the "new heavens and the new earth," which will consist in newness of discovery and application of the science of the universe, and especially of the constitution of man or society, there must be speedy disorganizations, and modifications, and reorganizations, to bring us back to the simplicity, majesty, and glory of divinely constituted relations.

Family reciprocity, giving its example, in miniature, in the small domestic circle, will be circumscribed by no boundary within the limits of our inhabitable globe. The superfluity of expensive offices and ceremonies, from the exclusive succession of stereotyped order and ritual ceremony in the Church organization, down through all the obsolete constitutions, ill adapted stations, and party customs of civil society, must be reduced to the Divine economy, of a simple law of love and exchange. The government of harmony will correspond with that beautiful law of symmetry, which obtains in the family of vegetable growth in the kingdom of nature, and in the various departments of the outward and unperverted universe.

How magnificent, glorious, and beautiful is the law of loving-kindness to our neighbour! It is Heaven's law. It is the Spirit's operation. Its scope is the whole compass of humanity, the entire body of respective membership. Christian believers, of the Church of God, prosecute the work, adopt and exemplify the principle, and propagate the seed of truth and life to all the world.

Let none but a heavenly hierarchy run through all

the orders and branches of Christendom and of society. There is but one tree of life which grows up from the centre of the Garden, — New Jerusalem from above, — bearing all manner of fruits, filling the whole city of our God with its spreading branches of perennial growth, whose leaves of healing fragrance perfume our happy home, and whose blossoms fructify for the ample sustenance of the whole family of man.

It has but one root, which spreads deeply down and wide, gathering its circulation of life from Heaven's soil and the river of God. It is Christ and his body, now in the restitution of all things, to be wholly and fitly represented in the world-wide community of believers and participants, a community of principles, of interest, and of heavenly life. In this glorious community on earth, old and absurd forms can have no place; secret and exclusive signs and sacraments, have no useful significance. The broken body and spilt blood are restored to their proper membership and life-giving circulation. The godly life of mutual responses and benefits, interspersed with common chants, choruses, and anthems of praise to God, is here, at once, the living symbol, the actual vitality of the Church.

There is here no rivalry of strife for office, for exclusive gains, or monopolized pleasures. All are kings and priests unto our God, going to and fro the green pastures and living waters of salvation; all fulfil their province of industry, and enjoy their needed respites of repast, response, and repose. The wisdom

and the good of both, conservatism and reform, here have their grand meeting and embrace of fellowship.

Let the transition to this practical realization be speedy, and without a rupture or a murmur. It may be a simultaneous and happy movement. Make the present a year of jubilee. Churches, renounce the hidden works of darkness, throw off the galling yoke of oppressive sectarianism, and bear only the burden of love to one another. If particular forms of outward baptism have become an offence, and wait only for the baptism of the Holy Ghost, then, for the honor of God, dispense with every ceremonial rite of baptism, and fellowship each other with love and good works. Whatever has in itself no intrinsic value, in contributing to the great fund of actual benefits and comforts of man, may be, upon the highest ground of Christian principle, dispensed with, especially if it becomes an occasion of offence and contention. The outward form of baptism was designed, no less than circumcision, to be a mere temporary rite, and so also the sacrament of the Lord's Supper, *until he come*. That is, until he come, not in person, but in the power and glory of his spiritual kingdom, and that here on earth, in which we may look for test of character in a holy and godly life, in the fruits of the Spirit. No ordinance, and no sacrament, is mentioned among the fruits of the Spirit. Let us ponder well the following: — "For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one

of another. This I say, then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. But if ye be led by the Spirit, ye are not under the law. The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance : against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts. If we live in the Spirit, let us walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another."

This passage is but one among many to the same intent. And we can have no hope of that blessed state of union, promised to earth, till all stand on the ground of the Spirit, exhibiting together its happy fruits. There is no prospect of one denomination's swallowing up into its own peculiarities all the rest. It is not possible for sectarian peculiarities to be subject to the Gospel law. They have only been our schoolmaster, and belong not to the *realizations* of faith. They may now be classed among the ordinances to which we ought not to be subject, "which things have indeed a show of wisdom, in will-worship and humility, and neglecting of the body ; not in any honor to the satisfying of the flesh."

As to the baptismal formality, the more the Apostle Paul was absorbed in the substance of the Gospel, the less he regarded that ceremony, having baptized but two or three, and one or two households. It is only the first stage of Christian progress that requires instituted ceremonies of sense. It is better to break our daily bread and eat our daily meat with

gladness and singleness of heart. The sacredness of religion must and will be reduced to that "worship in spirit and in truth," which recognizes no one prescribed and exclusive form, and no one particular place, for the honor of God. The spot and structure that God has made, all replete with bright designs of intelligence, which man can only imitate, are far more sacred than any temple made by human hands. We love the Bible no less for this truth. Its mediatorial arrangement of sacrifices, rites, and ordinances, and solemn temples, has its inspired adaptedness to certain ages and conditions, but the time is come when the sublime principles of science, including the whole intent and spirit of religion, will not allow those expensive offices and tedious ceremonies, which belong to the childhood and school of the past. All the principalities and powers in heaven, earth, and hell, are inadequate to defeat this determined purpose and administration of the Most High Sovereign. The gathering might of nations cannot admit of orders, and sacraments, and ceremonies, in which the whole Church and all the world have been divided. Government there must be, but every vestige of preparatory shadows will have their final resting-place in the past.

God and the necessities of the world are this moment demanding the restitution of all things. The scientific application of earth, air, and water to practical and wonderful uses is no more sure of coming into the hands and dominion of men, than the New Jerusalem, with its new charter of rights and privi-

leges, is pledged to come from God into the full possession of the Church and of man. God will hold him in derision, who pronounces this his own Divine order to be the work of fanaticism and madness. You might as well charge God, in Noah, with bigotry. In fact, none can behold and deny.

CHAPTER XIII.

THE charter of the new heavens and new earth, which Isaiah and Daniel, Paul and John, and others, saw in prophetic vision, is still in the Divine mind, prepared and waiting only for that plastic hand of time and wisdom, to adapt and mould it upon our present transition state of the world's progress. Though gradations of progress have been moderate, still there are wonderful epochs in the roll of time, and amid the cycle of ages, upon which more and more rapid eras will follow, accumulating weight of interest in the ratio of geometrical calculus or progression, or, to suit the apprehension of the simple school-boy, in the ratio of increase upon the rolling ball of snow; and who could measure the aggregate of momentum, upon the condition of its roll along the ceaseless course of ages?

The science of mind is equal to this wonderful *moment*. The chartered exemption from past evils, and

title to new immunities,* proceed from the Infinite Mind. The mind of man is a mighty alembic, through which Heaven has been distilling, and will speedily pour, its copious rain of righteousness, mercy, and peace, upon earth. . The action of the Infinite upon the finite mind has the power to cut short the work in righteousness. The highest order of modern movement is electric. And the progressing science of mind and moral truth can never be outrun by that of matter. The globe may be encircled by telegraphic lightning in less time than five hundredths of a second; but, after all, that will hardly admit of correspondence with the flash of thought, which may reach the very throne of the Eternal in less time than the twinkling of an eye or a star. There may be a sort of affinity between the power of electricity and of thought. But thought is already trained, not merely to compass our little sphere of earth, but to bound over million times that distance, towards some imagined centre of an infinite universe, with a velocity unmeasured by any divisible moment of time. O, how stupendous is the supremacy of the workings of mind over all the operations of material perfection! God will soon provide a new house from heaven for this our mind's eye, with a transparency of medium which knows no refractive power. In its obedient communication with the Deity there must be an *instant*, with which the most subtile and winged element cannot compare or compete, in point of moment. The transparency, distance, and instantaneousness of telescopic vision must all be insignifi-

cant, in every attempt to give them a parallel with the indestructible and infinite vision-house, or luminary, of the soul. The once unutterable word of the third heavens will, in due time, open its arcana of wonders to every obedient spirit. Our best conceptions and form of words are only approximations towards the amazing operation of the law of mind. Still our faith, rising into assurance of its mighty revelations, brings heaven down to earth, and transforms its old sluggish wheels of progress into the elasticity and motion of winged and divine elements.

The world is rapidly coming into that position of correspondence, in which it may be rationally expected that "a nation will be born in a day." Every department of daily labor and of Christian effort is receiving a hundredfold reward in those applications of science, which, in the aggregate, exceed any estimate yet deciphered. Knowledge is running to and fro so universally, and from every quarter, that no one individual mind, in comprehension, can endure the race.

Let all the departments of science, industry, and of religion bring their best results to the common fund of interest, and from this focus radiating streams of light and mercy will gladden all the pursuits of man. Discoveries are not now to be the patent right and private appropriation of privileged persons and aristocracies. The whole race has too much family unity to leave a single member unprivileged with the highest known resources of improvement. The great system of humanity has, as it were,

but one body, and one heart, from which the same blood flows to all the extremities. If one member suffers, all suffer with it, and if one is in health, all rejoice with it. This is the grand secret of coming world-wide union of love and interest. The problem is already solved, that no single tribe of earth can be in a state of wretchedness, groaning for deliverance, without uttering its lamentations of woe in the deepest sensibilities of the most highly favored nation.

It is even our personal interest to meet the crying exigency of want, by pouring our noontide light of science and glorious hope of consolation into the bosom of aggrieved membership. Oceans, rivers, and lakes can never destroy the unity of the human family. They are but joints, ligaments, and veins, belonging to one identical system. We might as well bestow every exclusive care upon one of our members, a hand, or an eye, and leave all the rest to any exposure, wound, or suffering, as to confine our liberality and labor to our own family, state, or nation. Wherever there is intercommunication of men, knowledge, or things, there is but a continuation of one intelligent and nervous system. Men may attempt to evade this divinely established community, but the inevitable truth will still be felt. By the eternity of this law, the world is now called upon to protect and bless no one exclusive *part*, but the unexceptionable *whole*. Notwithstanding the amicable relations said to exist between different countries and quarters of the globe, still there remain heavy burdens of opposition to each other.

The whole tariff and tax system is inconsistent with "love to our neighbour," and the government of communion. It protects but the man of selfishness and sin. Let the governments of the world establish the law of reciprocity, or rather adopt that already established by the very constitution and relations of the human race, and all conventional and royal imposts and duties, and the whole company of custom-house officers, and attendant expenditures, with the entire system of taxation, would be seen only among the elements of bondage, from which human society is delivered. It is deepening and perpetuating human bondage to talk of sustaining that royalty, and that enfranchisement which look only for national revenues to keep up, in turn, aggravated distinctions and local interests. There may be every necessary division of labor, and every possible variety, clustering around the world's unity, with no one element of partisan competition, but all in harmonious coöperation.

Let the whole creation of man strive to glorify that infinite intelligence, which designs to make earth a heaven of concord and beauty, and there will be no room left to strive against each other.

If men but understand this principle of honesty, its adoption has all the simplicity about it which applies to the child's alphabet. All past systems of government, which have been so necessary to blindness of mind and hardness of heart, must have no lot nor part in the philanthropy of the future. There is here no charge cast upon obsolete constitutions and

enactments, nor upon their authors. They have all had their day of honest or seeming adaptedness. The present upheavings of human creation will have a better strata.

Partisan officers of government know too well already the game which self-lovers of distinction and pecuniary interest are wont to play in the very halls of legislation. They know the necessity, and will, as a matter of Divine course, yield to the demands of an opening era. We need not hesitate to say at once, that the whole system of coined and paper exchange and currency is the curse due to human ignorance and discord. Not a particle of it belongs to the development of Christian principle; which comes forth with lustre from the crucible operation of time and experiment.

No moneyed system can have a share in the future and best gifts of bounteous Heaven. Money-exchangers have no business in God's true and universal temple. They will become the happy distributors of a diviner bounty. The productions of earth, and of proper industry, may be easily distributed to the remotest bounds of the human family "without money and without price." They must go to answer the wants of man as free as the winged elements of earth, air, and water. The most enlightened policy of God's government established on earth will be, to equalize the dispensation, according as "every one hath need." A representative government will be adequate to the required equalization.

Is it still reiterated, that the world are not prepared

for so enlarged benevolence and humanity? We reply, that no other policy will answer the true end of government, nor the best interest of man, whether taken individually or collectively. The reciprocation of love and good-will on earth can have no righteous policy, which does not run through all the ramifications of society, and embrace, in its circulation, every single member, relation, and interest of the human family.

The earth is the Lord's and the fulness thereof.

Agriculture and manufactures, with the aid of discovered machinery, already afford sufficient products for every individual of mankind, if but distributed ; and even giving a due allowance to the vagabond, the sick, and the decrepit, there will be still enough and to spare, by a wise distribution of Heaven's bounty. Let the truly wise, great, and rich unite mind, heart, voice, and hand to the abolition of aggrandized vanity, which is but vexation of spirit, and squalid poverty and pitiable crime would find the divine cure and provision. This abolition cannot create anarchy, nor favor "no-government schemes," containing, as it does, the rising order of righteousness and truth. There is no government more stable and attractive than that which imparts all that man can need. If a man has sunk to a state of human destitution and misery, he is there either because of oppression, or of ignorance and incapacity. No man can act willingly and knowingly against his true interest. It is not in his nature to choose what he knows or thinks will, on the whole, increase his unhappiness.

If to work with success be insufferably hard, or impossible, he is persuaded that even a great degree of poverty is preferable. It is always a case of pity. And if those, not only competent, but luxurious, will not pity and provide for every character and degree of destitution, it is because the light of science and love divine is not in them. But we are persuaded better things of those who have been taught by the world's history of admonition and of truth. The cry of the oppressed and needy will yet disturb the ear and soul of princes and bishops of every grade, who do not contribute of their might and substance for the relief of the members of the same body, of which they are leading parts. Is it still a mystery with any, that all righteous government, interchange, and supply may be promoted without a single pass of note, bill, check, or coin, as a medium of exchange? Just take, for illustration, a single household. *There* is government, *there* is labor, *there* is supply, yet they all subsist without the burden of promissory notes, or any expense of time and contention to learn the value of things.

Universal industry and economy may, in like manner, be conducted without an item of that expensive and superfluous paraphernalia with which the earth now groans. The assurance of faith will give deliverance. There is no possible difficulty which may not be solved and removed by the introduction of a new order and simple Christian principle.

CHAPTER XIV.

OUR Saviour, and his immediate disciples, gave us, by miracle and example, what we may do by science and economy. He fed the three and the five thousand, and had enough and to spare.

The disciples and Christians of old had all things in common, and gave of their abundance, according as each one had need. No other state than this can satisfy enlightened piety. Let all who profess, in whatever form, the Christian name and principle, at once consent to adopt this community of labor and subsistence, and the movement of the rest of the world would be almost simultaneous. The whole world is nearer ripe for this change and ingathering than they realize. The various grades of the rich are dissatisfied with the present or the past condition of things. And the poor likewise have learned the necessity of industry, almost without exception.

The experiment of community and coöperation cannot be otherwise than safe, if leading minds will make no other arrangement than for the *whole* world, the greatest good of the greatest number. If but few adopt it, they must sacrifice almost every thing. If many, it will be mercy and glory. Those that are already called *communities*, or phalansteries, are but struggles to imitate that Divine order which will obtain in all the earth. Are any so uncharitable as to call them but foul mimicry of the Gospel community?

Even with this harsh construction, there is proof of the wisdom and duty of the Christian plan of fellowship and common interest. The hypocrite does his best to put on what he knows is worthy of all commendation. And the children of this world are often wiser than the children of light. Sometimes, by faith, and the lesson of sad experience, the adulterer and vilest sinner enter the kingdom of grace before the set pretender to morality and religion. We trust that denunciation upon either the modern Communists, or their opponents, is out of date and unnecessary. But it is matter of gratitude, that, throughout all the intermediate stages between the strictest sect for "Divine orders" and ceremonies, and the most ardent lovers of community system, there is a strong, though to some extent unacknowledged, tendency towards the principles of the first disciples, who "had all things in common," who sold all their possessions for the common good.

Let the economy of the modern Socialist and the tried wisdom of the old order be adjusted and harmonized, and then be supplied by intermediate orders with all that is necessary to constitute the community, of which inspiration, in the Acts of the Apostles, gave us an intentional example, and the result will be *the divine economy of divine order*, — the establishment of a heavenly union, or the New Jerusalem, on earth, which will go on to perfection, fulfilling the destiny of a brighter and better era. To this end, the existing elements and relations must be wisely fused, and arranged, culminating around the

discovered unity, in glorious variety. A common conviction must pervade the whole mass of nations, that to seek the highest good of all is the highest good of each one, and the highest good of each is the highest good of all. If there is the least national, sectional, private, and selfish interest entering into general government, or its administration, it disturbs the combined order of wisdom and love, and robs of its beauty the system of universal humanity.

The motive to amass wealth on the part of individuals, corporations, and nations, irrespective of others, or of universal charity, has been soul-destroying to the world. It has, however, unconsciously, but providentially, reared beacon-lights almost everywhere, that every incentive to selfish emolument might be destroyed. Take away moneyed interests, and we help to meet the great desideratum of the age. Our banking institutions and stockholding corporations have in themselves the elements of destruction, and they are now crumbling for want of consistency. Almost every species of traffic is conducted with success only by some dishonest policy. It is called the only way to livelihood and wealth. And this is true of present institutions and maxims.

They are all incongruous with the true and coming spirit of the age. If all that agriculturists and manufacturers produce is understood as being the property of the world, designed to be deposited in vast public storehouses, from which they are to be distributed to all the people, according to need, there is a motive power which well comports with the most

benevolent mission of natural science and of revealed economy. We look upon the proper arrangement of human industry, and the proper distribution of the proceeds, as a province well worthy the description and patronage of Christian science.

The excellency of the kingdom of God will naturally diffuse itself into every department of human affairs. This law of love to enemies, to the ignorant and lawless, carries its commendation and conquering power wherever it enters into practical operation. The inhabitants of the frigid and the torrid zones feel it alike. No nation of pride and exclusiveness can rear its walls so high as not to feel it. None are so debased but may yield to it their obedience. Show to the most vile and abandoned, that you love their welfare, and would rejoice in their recovery, while you distribute of your abundance to them, and they cannot resist the motive to industry, nor refuse to bestow, in turn, its fruits to swell the world's bounty. If we pretend to love, but still do not make this arrangement, crimes and evils will only increase. The arrangement might be in substance as follows.

1. Let there be an annual, or a triennial, and grand rendezvous of nations, through elected representatives, at some prominent place, and in different countries, in rotation, where the condition of the whole world could be described in simple narrative, and the best possible plan be adopted for carrying on the works of industry, improvement, and distribution throughout the whole world. This would be law and government on the broadest scale.

2. Let there be conventions annually in districted portions of every quarter of the globe, according to the size and population of the country, where the law of nations shall be primary, and subordinate arrangements be made, more in detail than those of the world's convention, for the encouragement of the different pursuits of life, and especially to give prominent patronage to those classes of industry, whose products are most needed for the common comforts of life.

3. Let there be other annual meetings, in still more limited districts, corresponding to the States of America, where the simple wants and capabilities of these subordinate communities shall be represented and provided for.

4. Let each city and town, or small communities answering to them, have their annual gatherings to regulate still more private affairs.

This above order, in obedience to God and the congress of nations, may obtain equally throughout each hemisphere and quarter of the globe.

For accommodation in distributing earth's productions of food and fuel, and also all manner of necessary furniture, including all the varied products of manufacturing establishments, of machinery, and art, let there be houses and places of public deposit, under the supervision of duly appointed almoners and distributors, who shall dispose of the general contributions, according to the need of all the people. These houses and market-places may be established throughout all the countries, and states, and

cities, and villages, or, as they might be termed, subordinate districts of the world's grand community. The glory and blessedness of such a world-wide community consist in a combined order, which is capable of being sustained and conducted toward perfection, without salary, money, or price, but whose reward would be ample abundance of the good things of life to every creature, and unbounded satisfaction, peace, and joy. Commerce and every public benefit would be free, and receive a generous support from the public funds, or deposits, supplied with provisions and goods of every description. Different parts and opposite shores of the globe would exchange, through the medium of railroads, ships of burden, and other modes of conveyance, every species of raw material, or prepared goods, according to the demand of each.

If any should evade the voluntary law of order, industry, and obedience, under this benevolent system of things, they can only need the public frown upon their sense of idleness, and their own convictions of disregard to the highest scheme of benevolence and mercy. But idleness would be its own penalty, losing health and happiness. Or, if unemployed because of utter disability, from any species of derangement, disease, or extreme ignorance, let the most agreeable of all accommodations which they are possibly capable of appreciating or enjoying be prepared for them. Let the incorrigibly abandoned, if such there could be, be simply kept from public detriment. But he who could have the

will to destroy, or injure, or waste, public property, devoted, as it would be, to the common need, and the most benevolent purposes possible, must be insane, and only require the highest pity and the best of care. Yet, generally speaking, the prison-doors of all lands might be thrown open, in perfect justice, mercy, and safety, and the acceptable year of the Lord be universally proclaimed. There is sufficient benevolence and loving-kindness in the world, if only in a right manner directed, to quell every thought and feeling of malice, and to soften every asperity of man's nature. Do any fear the influence of the vagabond and the wicked, lest they abuse the public good? Just look at even our present public improvements, exposed as they are. How rarely is it that any have audacity or revenge against an indiscriminate public, to do aught that will occasion disaster upon our railroads and telegraphic lines, and other benefits equally exposed. But temptations would be less than they are now, by all the influence of universal charities.

Besides, one great province of the age would be to make provision for free public discourses, lectures, and instructions, of every useful and attractive character. This would have its moral tendency to suppress the thought of evil. Lovers of science would throw the might of their concentrated results upon the popular mind, and ask for no remuneration but the high satisfaction of fulfilling their province, coupled with all the best comforts of heritage, food, raiment, and friendship.

Let the Sabbath be devoted to the highest necessity of man as a respite from ordinary business, and for the needful recreations of praise to God, in songs, and every variety of divine employ.

Let all places of public resort be free as the air of heaven, that discourses upon all science, which is essential to man's progress, in obedience to the laws of nature and happiness, which are the laws of God, shall be enjoyed without money and without price. Those preferring the study of science to manual labor, or to any species of superintendence, as many as are needed, and qualified, would contribute their acquisitions to the public, in a manner best adapted to the improvement of all the people. Ministers of religious science would present to the people whatever has a known tendency to prepare for a better and happier futurity, whether for beyond, or within the limits of the grave. Christ exemplified the duty of attending to both the bodies and the souls of men. The science of physiology has a sure and wonderful work to accomplish, in the order of the race and law of production, towards restoring health and beauty to the organic system, which is the sacred instrument of the mind, and must be attuned to the work and praise of God. Also an understanding and application of the law of temperance in all things will hasten the period when "there shall be no more an infant of days," when to die at the age of a hundred years will be death in infancy, and be accursed, because evidence of the violation of the laws of nature.

Carry out this principle, and in the process of

time, death at the age of a thousand years may be untimely, because in infancy. And still further, if it can be proved that Adam would have lived for ever in Paradise, had he not transgressed the laws of nature or of God, there is equal evidence that, in the perfect recovery, the human body may so renew itself as to be confirmed in immortality. There is no impossibility of this, but rather much probability, and the tendency of such a doctrine is every way salutary, in its strong encouragement to men to investigate and apply the laws of health. The millions of spirits that shall have left their mortal tenements will, by the word and law of inspiration, assume incorruptible bodies. These bodies, which unknown science will form and God will provide, may be identified with, or like unto, those recovered by the gradual process of improvement on earth. And thus, those that are "alive and remain," having by *one* process regained immortality of body, will meet those who have died, but received their incorruptible body by another process, and such as God is pleased to give, — will meet, as it were, in the air with equal strength and elasticity, and so be for ever together with the Lord in the immortality of resurrection life. This Scriptural and rational probability of a scientific improvement of the human body is mentioned, that it might add its weight of importance to every discovery and application of organic laws. The new heavens and the new earth will be brought about by a process of renewal, so that the old will have passed away in the order of decay and consummation, not

necessarily by conflagration, but according to the principle, that "with the Lord a thousand years are as one day," so that in due time it may be said, that the old world of sin, suffering, and deformity shall no more come up in remembrance. "For, behold, I create all things *new*." It will be, *popularly* speaking, the same earth, but *scientifically* another, being renewed in all its forms by natural changes and the improvements of discovery. This is equally true with the renewal of the human body, being divested, in a certain period of time, of every former particle, yet identified.

CHAPTER XV.

UNDER the auspices of the new era, the principle of universal association and coöperation will accelerate, beyond all previous rate, the knowledge and practice of scientific truth. It is the grand *mutual* principle, which is destined to disclose and expound the miracles of science, and fill the world with peace and joy. The modern systems of mutual insurance, and of all benevolent associations, not excepting various secret societies, are all but the shadows cast before, which will suddenly, in the order of present movements, give way to the glorious reality and universality of mutual love, common interest, and good

will. The secrets of benevolence, and of the mutual insurance of life, health, and property, will speedily be open to all the world; universal community will take their place. There is nothing hid which shall not be revealed. It will prove itself to be the perfection of all good policy to give every class of people access to all the privileges of learning, science, and enjoyment.

Let the mark of humanity, and of one blood, be the sign and password of the recognition of mutual obligations. This sublime community of love and interest will supersede the necessity of the ten thousand sectarian and limited societies, which drag their slow pace along for want of money and means.

The whole world is called upon to throw off the pressure for money, and to renounce the love of it, by utterly throwing it aside, and disowning it as a necessary medium of regenerating the human family, and beautifying the earth, or accomplishing any practical purpose. There is no errand of mercy, nor work of perfection, that may not be performed without a farthing of money currency. The mutual system, by its supremacy, will demonstrate the impolitic nature of that circulating medium, which everywhere proves to be the *great bone of contention*.

When men have no other than the laudable and exalted motive to labor for the world's improvement, for its necessary subsistence and comfort, for immortality, and Divine glory, with no possible encouragement to amass money and property for its own sake, then they are on the grand career of universal and

immortal success. Till then the past and present state of affairs must be viewed as one of embarrassment and war. The entire system of military schooling, in preparation for *cannonading* and *bomb-shell-ing*, and horrid blood-shedding, is but an overt, stupendous, and shocking "provision for the lusts of the flesh." We have but to feed the reckless lusts of the flesh to make certain the outbreak of wars and fightings. The only safety is in obedience to Gospel order, — "Make no provision for the flesh to fulfil the lusts thereof." A Gospel community cannot once admit the thought of victory by arms. It conquers its enemies by love, and does not vauntingly rejoice over the victory when the enemy falleth or is justly won. There is already an increase of mutuality, of understanding, and effort, among the leading minds of the leading nations of the earth, to the intent of amicable adjustment of difficulties, and the universal promotion of peace. This also is but an earnest struggle for that general deliverance, which a universal union of interest would at once present. The very face of such a world of community would be able to drive every intent of evil, as it were, into the caverns and dens of the earth. The concentrated powers of sin and darkness fall impotent before the bright approach of the Christian panoply, — the all-subduing power of love. Carry presents of kindness and peace to the most hostile array, and it will most obediently bend to their reception. There is no hazard in establishing this heaven of reciprocal interest all over the world. There is immense hazard, if it be left undone.

Are any faithless to inquire, What shall we first do to bring about this arrangement? And is the ignorant apology, which has been offered, but in vain, to ten thousand other enterprises, here blindly advanced, that "it is all a beautiful theory, but not a word of practicability in it"? Such inquiries and excuses come with ill grace from lovers of Bible promise and prophecy. Is not the world full of facilities for the communication of all our longings and aspirations? If but two or three feel the glowing inspirations of universal love, how can they look, speak, or act, without imparting to the world, as it were, their own souls? Men constitute, in themselves, both the galvanic battery and a perfect circulating medium for conducting the electric fire of Divine love. Let the mind and will be made up, and if truth be the mover, no worldly device can thwart it. The movement is all-powerful, however dependent the instrument, if God be in it.

Say not, that the Lord will delay his coming, in righteousness, and in the great power and glory of universal union and communion. The only delay is for the simultaneous action of all nations and all governments. It devolves upon the most enlightened, Christianized, and competent nations first to touch the required *battery*, and take into communication the rest of the world, and then let the secret energy of Omnipotence be gloriously revealed. Let the highest energy of thought, word, action, and the press, sound the trumpet of jubilee, and the year of the right hand of God is come. Speculate no more

upon the causes of war, theological, political, or military. All know they lie in the cursed love of money, and grasping power, yea, in the unbridled lusts of the flesh. At once, then, fellow-brother, determine, by every honest policy, that earth, iron, brass, copper, silver, gold, and all manner of precious material, shall be converted into the actual uses of life, and after the absolute necessities are met, into beautiful structures and ornaments of taste, well fitting the glory of the New Jerusalem. Say ye, that a sudden and miraculous change must come over the world, — that the entire order of things must be reversed? We admit it. Say, one and all, *It shall be*, and by this very agency, which God has determined upon, it will be done. No sooner can electric man understand the work, than he will feel and communicate the undying impulse. Say ye, that the work is all *sacrifice*? It partakes more of *mercy*. The burdened rich will distribute and equalize their care. The oppressed poor will have their wants supplied. All together will work the better. The wan face of book-study, overcharged by weariness of the flesh, will renew its health of countenance by some proper degree of physical labor and equal discharge of all duties. The over-ruddiness of countenance will be restored to the beauty of the golden mean, by the modifying power of intellectual culture. The opposites will modify each other. Every element of being, properly arranged, will have its value in the system of humanity. One well-balanced mind and human system will illustrate a well-ordered, universal

society. Every part is regularly and beautifully developed. All the propensities which belong to man are obedient to the dictate of full reason, benevolence, and conscience, and other moral powers. And all these, in turn, are obedient to the well developed and governed propensities. They modify and keep each other under a common and perfect law of reciprocity. There is every needed suggestion, action, and execution. The whole man is healthy, active, useful, and happy. It may be objected, that this is theory without an example. Still we may conceive of conditions upon which example might be given. Our first parents might have afforded it. Jesus Christ, had he not suffered the contradiction of sinners, might have been, not only without a blot upon his character, but also upon his person, and hence enjoyed all the felicity of one perfect human system. Such would give us a perfect model. But such is yet to be given, in the person of individuals and the embodiment of communities on earth.

The earth is a perfect system, other bodies revolving about the sun are perfect systems, all in perfect balance. So, all together, with the sun which they encircle, constitute one perfect system. And they, as a whole, may revolve around some other centre, so distant from us, that our sun appears no more to move about it than our earth once appeared to revolve about the sun.

The centre of the entire universe may never be found by created intelligence, still none can doubt, from what is seen and known, for a moment, that the

entire universe is a perfect system. The size of it is beyond any limit of conception. But the point illustrated, and so plain to a child, is, that well-arranged parts make up a perfect whole, and give the most perfect balance. And there is to us but this one world to redeem. Our efforts, at present, are required but to ameliorate the condition of the human family. We cannot confine our plan of intelligence and mercy within its bounds, nor can we go beyond it, till the Sovereign of all worlds brings us into responsible communication with creatures of another sphere. We have, then, to do with the human family, made up, indeed, of numberless but confederate parts of one body. Let none stop their plan and operation of benevolence within this circumference. Let the nations commingle, arrange, and form the complete and well-balanced community.

Let no part say to another, "I have no need of thee." Heaven's chartered community may be at once established, and, without delay, be in the full tide of successful operation.

The human soil is now tried and pliable, and there is a plastic hand to gently lay within and upon it the tree of life. To this none will be debarred access.

Will one country, now more favored than another, suffer by the introduction of universal community, or the free Jerusalem? No more than a sound healthy right hand would suffer in administering help and relief to a wounded or diseased left hand. No more than a strong healthy member of a family would suffer in showing kindness to a less favored member of

it. No sooner is the whole system of membership restored, than the cry of distress ceases to utter its troublesome woes, and all is well. Sensitive and suffering humanity, related as it is in all its parts, cannot do otherwise than experience sympathetic affection, whether agreeable or disagreeable. The longer one more happy family, or national member, of the human race, neglects another, the more woful will be the eventual condition of the whole. We need only to state the inspired and unchangeable truth, and yield to it implicit confidence. Missionary operations approximate nearest to the grand requirement, yet they are fettered by partisanship, and that withholding of means which tendeth to universal poverty of spirit.

Every avenue to heathen lands and idolatrous homes should be at once opened by the presentation of science and heavenly love. Teach the ignorant the best forms of industry, and the inspiring love of obedience to universal oneness of interest, and they will make the most essential coöperator in filling the free mart of nations with the products of earth. There is no individual, nor nation, under this charitable arrangement, but would constitute a foot, or a hand, or an eye, or some other useful faculty, in the vast body of collective humanity. If some are born to rule, and bless with a guiding eye, others are born, no less, to bless with a helping hand. One no more than another is servant of the Most High God. The highest created intelligence has as much of the feeling of a servant, before his Creator, as the very lowest order of human creation.

It is only when the different classes of men turn away from the heavenly policy, "by love to serve one another," that they, on the one hand, boast of superiority, and, on the other, complain of menial servitude. Let those who understand the principle and glory of the New Jerusalem enjoy the satisfaction of obedience, in its reception, without waiting for the blind and reluctant to unite. The latter will soon, if not instantaneously, fall in with this noblest order of Christianity, when it is once rooted and exemplified in the ground of evangelized humanity.

CHAPTER XVI.

THE economy and harmony of *division of labor* will only be perfected by the coming order of things.

For illustration, the farmer generally will remain a farmer, and strive, by the offered aids of science, to draw the highest possible quantity, and the best possible quality, from the richest possible culture of the earth. Others would join in agriculture according to general demand and interest, and together throw the whole proceeds into public storehouses, which would be distributed by approved carriers to families, according to their number or demand, in each district or village. The trained mechanic would serve his turn, by devotion to every species of

architecture, building and repairs, according to increase of population and represented wants. The men of science would still, from love and success in it, in all the different branches, continue in their sphere, and, like the mechanic, give their results, free and without reserve or charge, on proper occasions, to the waiting community. Any valuable discovery would have its application to the appropriate branch of industry, as quick as communication, by voice, or post, or telegraph, or any other facility, could forward it. All would be conducted on the common plan of gratuity. The postage system would frank every letter, periodical, and publication to its utmost destination. All libraries, books, publications, and papers would have their place, in more or less ample buildings, from the hand of authors and publishers, to be stationary, or taken and returned by rule and record, according to demand. The generous system would be sufficient guarantee against malicious abuse.

Do any fear that the common day-laborer would loiter over and lounge with books and papers? If he has taste and endurance for it, he will more greatly bless the community by it. If he has no such faculty for it, he ought to be encouraged in it as far as made willing, because he needs it. In general, health and glow of spirits being the sole property of action, man can need no punishment but idleness.

Suppose the ignorant create some abuse of privileges. The good obtained is paramount. The evil is incidental, but governed for good.

But the principle is settled for ever in heaven, that

community of interest is the ultimate and highest condition and destiny of the human race on earth. It only remains to plant it in every nation and every soil. The revolutions of our transition state have been ripening the condition of the world for this very plant destined to universal growth.

The greatest mountain obstacle to be destroyed is the currency of specie and paper as a medium of exchange. The notion, that money is necessary to the happiest and most advanced state of man, is so deeply rooted in the minds of ages, that some may think that a world could hardly exist without it; but this notion is all a fallacy, and for want of more comprehensive, discriminating, and benevolent vision. It is exactly the reverse. The use of it was providentially ordered because of the blindness and wickedness of man. It has crazed the human passions more than all other influences combined. Who can measure the time wasted in barter, bargains, disputes, and battles, or number the crimes committed, for the cursed love of money? There is no perfection of business, mechanism, art, or science, but may be reached, with the highest prosperity and peace, without the *semblance* of money.

This need not be repeated, to convince a single intelligent and Christian mind of our age. And if the unbelieving world still cling to it, as their god, it devolves upon Christendom, for example's sake, to abandon the whole system of moneyed affairs. Gold and silver have no intrinsic value, except for useful purposes. They are precious for ware, and for orna-

ments of taste and art. The golden age implies no currency of golden coin. It is an age of light and love, and of surpassing beauty, adorning the outward world in all its phases, answering to the union, communion, and outshining glory of spiritual and heavenly life. The highest excellency of the internal will have its corresponding glory of the external. The lustre and beauty of "Holiness unto the Lord," will not only be written upon the tablet of the soul, but upon all the pursuits and intercommunications of men. The deepest principles of religion have their goings-forth in every-day life. They extend to all the minutest affairs, necessities, comforts, and conveniences of life. The value of religion may be felt in all the branches and details of political science and domestic economy.

All the best modes of human pursuit, down to the little courtesies of civil life, are but the legitimate offspring of our holy and social religion. It is among the happiest ultimates of *religion* that we find the best economies of human life. It sanctions a subject of the heavenly kingdom in proposing and prescribing the simplest, wisest, and best modes of conducting human affairs. The most select modes of expounding and appropriating the science of political economy have been presented to the world, by those most conversant with the principles of God's moral government and the administration of his Divine economy.

The kingdom of God and his righteousness are first sought. The application to human affairs, in all

their details, is but a legitimate and happy sequence.

Who have done more for the formation and execution of educational systems, or for the amicable adjustment and settlement of human affairs, than the ministers of religion?

The welfare of the soul's immortality depends essentially upon the justice and mercy shown by man to man, in all the communications, customs, and business of ordinary life. What are the wisdom and love of God to effect on earth, if they are not to have their practical ultimates of good in mutual loving-kindness, and in the provisional bounties of "daily bread," of needful raiment, of a goodly heritage, of social friendship, and of every laudable convenience and pleasure to the taste? In all these respects we may do justly, love mercy, and walk humbly with our God, living with a supreme reference to his glory, in our eternal obedience and felicity. It is but fulfilling his declared, prophetic, and spiritual intent, when we take the kingdom of heaven and give it a place on earth, when we exclude neither Jew nor Gentile, bond nor free, subject of ordinances or not, from the world-wide community of religious and political interest. Christendom has only to unite, and go forth, prescribing, in the name of Christ and of God, the gracious plan of the world's operations, and who among the sons and daughters of Adam will consent to live as aliens from the commonwealth of the true Israel?

The covenant given to Abraham can require but

the faith and the life he lived, characterized ultimately by no other mark nor seal than *obedience and love to God*.

How gloriously the first bud of promise to the human family opens, ever expanding as man is prepared to receive it, down through the whole course of inspiration, until all nations shall flow together to the Lord's house, and live amid the bright glories of Divine unity in one blessed community. No external rite bears a tithe, nay, jot or tittle of relation to

Abrahamic covenant, compared with true love and obedience to God.

Deem it not the part of arrogance, dear reader, and fellow-citizen of the human family, that a humble servant of universal humanity undertakes to commend propositions so high, and so large, yet so simple, to the world. Let their adaptedness and importance commend themselves.

Let our vision of Christian benevolence and love extend over all the race, and all opportunity of monopolizing wealth and power be banished, and the work of union and community is beautifully adorned with simplicity and majestic grace.

It is worthy of the immediate attention and best energies of nominal kings and magistrates and all officers of government as well as Christian ministers. They will none deny, that, after all is said of union of church and state, the best system of civil polity must spring from the revealed government of God, as primarily and preëminently adopted by his Church.

Religious and civil freedom are inseparably connected, and they are the ultimate guarantee of the whole race of man. Monarchal governments have generally obtained where the people are least able to govern themselves, whether in church or state. They have been more necessary than republics are apt to suppose. Still, the evils of them have been aggravated, and made aggravating. Nations rightfully groan to be delivered from them. There may be reaction, and monarchies may be resumed, but for a short season.

All the purposes and interests of church and state can have their best accomplishment only in the loving-kindness of universal community, adopted and led on by the delegated *omnipotence* (with allowance for the word) of universal *Christian union*, which gives the highest order, symmetry, and harmony of the New Jerusalem promised to our earth.

The writer of this work has but presented the outlines of that general community, which will be readily carried out, *in detail*, as soon as the well-disposed and enlightened of the nations will perceive and accept the practicability, fitness, and glory of the *general system*.

The lovers of community are not idle encroachers upon public munificence ; neither are they all driven to such a grand scheme by the sting of poverty. Some of them may have been, from their very generosity and integrity of life, oppressed by worldly and monopolizing policies for money. Others, indeed, from want of faculty to obtain wealth, have been

forced to impoverishment. But not a few of the most wealthy are now convinced of the benevolence, propriety, and necessity of complete community, with no half-way or semi-approximations to the system.

Community must be laid broad and entire, or it cannot exhibit the best excellence and results of experiment. The writer does not hesitate in saying that he is, in respect to the goods of this world, a representative of full average, or mediocrity, amid the human race, and has as much interest in favor of one extreme as the other, and from this medium position would entreat, most earnestly and fraternally, all the higher grades of the wealthy, and call upon all the lower grades of the poor, to give at once their united and triumphant minds and hearts, voices and hands, to the establishment and consummation of a *union in community*, bounded by no limits within the sphere of the human family. Nothing less can answer to the Divine benevolence and mission of our Lord and Saviour. Be not, in fine, faithless, but believing. It is not only heroic to conceive and entertain the proposition, but it will be divinely heroic to execute the design.

It can be a movement only equal to and worthy of this wonderful epoch, and a coming era, amid the solemn and interesting vista of ages.

SELECT PASSAGES.

“And the disciples were called *Christians* first in Antioch.”—Acts xi. 26.

“Behold, how good and how pleasant it is for brethren to dwell together in unity!”—Ps. cxxxiii. 1.

“With all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the spirit in the bond of peace.

“There is *one* body and one spirit, even as ye are called in *one* hope of your calling.”—Eph. iv. 2–4.

“For ye are *all* the children of God *by faith* in Christ Jesus.”—Gal. iii. 26.

“There is neither Jew nor Greek,” &c.—Gal. iii. 28.

“Bear ye one another’s burdens, and so fulfil the law of Christ.”—Gal. vi. 2.

“Wherefore receive ye one another, as Christ also received us, to the glory of God.”—Rom. xv. 7.

“Charity envieth not; charity vaunteth not itself,—is not easily provoked, thinketh no evil.—And now abideth faith, hope, and charity; but the greatest of these is *charity*.”—1 Cor. xiii.

“So we, being many, are one body in Christ.”—Rom. xii. 5.

“If there be therefore any consolation in Christ, if any comfort of love, if any *fellowship of the Spirit*,

if any bowels and mercies, fulfil ye my joy, that ye be *like-minded*, having the *same* love, being of *one* accord, of one mind. Let nothing be done through *strife* or *vainglory*; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus."—Phil. ii. 1–5.

"That ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel."—Phil. i. 27.

"If ye love them which love you, what thank have ye?"—Luke vi. 32.

"But I say unto you, Love your enemies."—Luke vi. 27.

"Owe no man any thing but to love one another."—Rom. xiii. 8.

"I am the vine, ye are the branches."—John xv. 5.

"Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice.

"And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Eph. iv. 31, 32.

"That he might present it to himself a glorious *Church*, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."—Eph. v. 27.

"Now there are diversities of gifts, but the same Spirit.

“And there are differences of administrations, but the same Lord.

“And there are diversities of operations; but it is the same God which worketh all in all.” — 1 Cor. xii. 4-6.

“We are members one of another.” — Eph. iv. 25.

“Love one another, as I have loved you.” — John xv. 12.

“By this shall all men know that ye are my disciples, if ye have love one to another.” — John xiii. 35.

“There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner, being an hundred years old, shall be accursed.” — Is. lxxv. 20.

“And I will write upon him the name of my God, which is New Jerusalem, which cometh down out of heaven from my God.” — Rev. iii. 12.

“And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need.” — Acts. ii. 44, 45.

DISCOURSE

ON

CHRISTIAN UNION.

“ Neither pray I for these alone, but for them also which shall believe on me through their word ; that they all may be one ; as thou, Father, art in me, and I in thee, that they also may be one in us : that the world may believe that thou hast sent me.” — JOHN xvii. 20, 21.

THIS last and affecting prayer of our Divine Lord and Master, before his crucifixion, embraced the ultimately perfected union, and the highest felicity of the whole Christian world.

Although anterior to this grand realization different branches of the Christian Church should rise up, in a measure, against each other, as incidental to prevailing ignorance and imperfection, and to the application and touchstone of the Law and Gospel, nevertheless the work and consummate blessedness of a universal Christian union had their plan in the predeterminate counsel and foreknowledge of God; and

will assuredly have their onward march of progress unto the day of their completion.

The highest wisdom and perfection of our Saviour's life of prayer seemed to be summed up and to terminate in this most exemplary prayer, that not only his immediate disciples, but those in after ages, who should believe on him through their word, might all be *one*; in his language, "as thou, Father, art in me, and I in thee, that they also may be one in us."

Between the Father and the Son there ever is identity of understanding and love, — a perfect oneness in conceptions, in works, and in Divine blessedness.

So Christian believers, in their more advanced state, were to be closely joined together in Christ, their living Head, in all the essential unity of purpose and feeling, — were to receive that impress of Divine inspiration which giveth one and the same understanding, also one and the same spirit. It is an established interchange and reciprocation of the same essential knowledge, wisdom, and goodness.

To the Church there must be one Lord, one faith, and one baptism, — the baptism of the Holy Ghost.

They are to walk together by the same rule and to mind the same things. Leaving all matter and manner of contention to their own place, Christians are to fellowship more *visibly* as well as spiritually in relation to their common Head, in his character of Prophet, Priest, King, and Saviour.

They must be one in a common deference to the *Bible*, the preëminently inspired and acknowledged

rule of life; — and so also one in *saving faith*, looking to Jesus as its author and finisher, that they may be saved; — one, too, in the substantial and practical doctrines of salvation, such as in all catholicity of spirit they would wish to commend and “not to blot” upon a dying bed, and which, after death, will unite them, not as sectarians or bigots, but as members of the “general assembly and Church of the first-born, in heaven.”

The highest and strongest of all bonds which can hold together the members of its body must be formed by the constitution, as it were, of “one mind and one heart,” — knit together by that habit of interview, exchange, and communion, in that identity of knowledge and experience, that oneness of Christian views and sympathy, which is essential to the perfected enjoyment of a triumphant Church. All the converging essentials of religion, with Christ as the radiating centre, must be intertwined within and about the minds and hearts of Christians, and constitute the nucleus of their union.

They must be one, still further, in *baptism*, not in any external *mode*, or form, but in that towards which the symbolical character has, in times past, directed the eye of the whole Church militant, even the higher baptism of the Holy Ghost.

And under this reign of the spirit, they must act more visibly as one in *prayer*, — an entreating earnestness of life, before the power of which they have only to look for the crumbling and wreck of division walls, and join in a common chorus of thanksgiving.

Also as one in *hope*, in the hope of eternal life. As one in *fear*, the *fear* of offending God, — a fear which prefers to die rather than incur the displeasure of “our Father who art in heaven.”

As one in love, a love kindred to that which glowed in the heart of Fénelon the Catholic, Leighton the Bishop, Fletcher the Methodist, Baxter the Dissenter, Robert Hall the Baptist, Edwards the Congregationalist, or Channing the Unitarian, — a love, I say, like theirs, differing only in degree and in this one respect, *higher* and *purser*, because not encumbered by sectarianism, and because fallen to the lot of “better times.”

Thus also as one in *sufferings*, by a similar hatred to ungodliness, a common endurance of similar trials, conflicts, and crosses, wherein each will read in the other the story of his own tears and godly sorrows.

But under the same ministration of the Spirit they are equally one in *joy*, — joy in the same virtue, knowledge, temperance, godliness, brotherly kindness, and charity. In these, and in all the fruits of the Spirit, they must necessarily be one from the very nature of their common object and efforts, and from the nature of that relation which lifts them far above every other relation, whether it be civil or domestic, and even as our Saviour taught, above the conjugal, paternal, filial, or fraternal, — a relation, as sons and daughters of one Father, who is all and in all, the Lord Almighty.

But, being one in their character, fruits, and rela-

tion, they must be one in respect to *their eternal home*. Enoch, Abraham, Moses, Samuel, David, Isaiah, Peter, Paul, and John; Hall, Griswold, Payson, and Fisk, and the "innumerable company," will meet in the same Paradise above, in that goodly fellowship which knows no night of bitter controversy and of sin, where reciprocating vision and "eye to eye" will be cloudless and moteless, where each in one another and in Christ will be altogether lovely.

But with this "respect to the recompense of reward," God's true Israel, on earth, as heirs together with Christ to the same inheritance of glory, have yet a mission to fulfil. They are to think, pray, and act more in *concert*, are to love and live more in the fellowship of the spirit, not as partisans and worldly competitors, but as fellow-citizens of the "household of faith" and of God, more as one visible body, distinguished from the body of the world by a common seal of discipleship, symbolizing a distinction, at so great a remove from the character of common infidelity, that, in comparison with it, the difference between Christians, in denominational peculiarities, is not a drop in the ocean.

Then let the general recognition of a common faith, a common love, a common mission, and a common home, insure a more catholic unison in spirit and in visible worship and action.

Dear brethren and friends, the sublime subject of *Christian union* is altogether a Scriptural one, and in spite of all the aspersions and reflections cast upon it, still it can never lose its Divine authority. It is

but the response of Heaven to the earnest and believing prayer of Jesus, that his followers might be one in each other, in himself, and in the Father. It commends itself to our best consideration.

I. Look at the objects of Christian Union.

1. It is to unite the Christian world in Christ, in answer to his prayer.

The friends of Christ have not only followed too far off from Him, but they have followed too far off from one another. The forces of Christ's embattled host have been too much scattered. They have not known each other's resolves nor each other's love; neither have they properly nerved each other's spirits to higher resolve and to higher love. Coals of fire must be drawn together and all glowing with fervent heat to do the most effective execution. To become one in Christ is a primary object, — and they cannot come nearer to Christ, as a common centre, without coming nearer to each other. If the cause we plead had no other object, it would be ennobling and endearing. It possesses an attractive power. The Christian world has its attraction of cohesion, no less than the material or mineral world. And Christians must be drawn together before they can draw others in the greatest number and to the best advantage. While it is near to Christ they can best hear and understand his word of command, it is also while nearest each other they can best hear and understand one another, and feel the glowing ardor of holy communication and of mutual impulse.

No other fellowship, formed for the promotion of

worldly or mere moral schemes, should be embodied upon so enlarged and generous a platform as this; and none is so worthy of being replete with both zeal and knowledge as this; and none can be so full of peace and joy, and of the Holy Ghost. Such fellowship, such union of Christian interest, is a leading object of an organized Christian alliance, in answer to the prayer of Christ. It is to gather together all in one, in Christ, where dissensions will find no place for action, no sustenance, no *life*, — an object beautiful in design, grand in scope, glorious in achievement, — that the Church may thus go forth “clear as the sun, fair as the moon, and powerful as an army with banners,” to meet the enemy. This last word suggests a second object.

2. To form a more solid and efficient phalanx against infidelity.

As, in the Providence of God, all the ranks of the enemy are now tending to embodiment, are in the formation of a more solid and threatening front, it can be, at the same time, no other than the wisdom of God and the sanctioned policy of the Christian Church, of every name, to unite in holy union, in order to meet the present exigency of the age, and that fearful front of the combined powers of sin.

True, each distinct branch of God's Church, and each individual member of it, have in themselves their foes to meet, but in proportion to their advance of victory *at home* is their preparation to encounter the embodied forms of iniquity *abroad*, and he alone who has mastered his own spirit, and conquered his

foes at home, is prepared to push his conquests over the *world* of enmity. Sin has her thousand and ten thousand treacherous arts and organized forms of rebellion. But the time has arrived when God has summoned the Church universal to more united action on the more enlarged and common ground of Christian warfare. Modern modes and facilities of communication throughout the world have given rise to new emergencies. It has emboldened the scattered powers of rebellion against God to form a common enemy, and this enemy, in whatever form or garb, must be met, and, we are bold to say, *will* be met, by the gathering of God's elect around the standard of *Bible union*, and by an uncompromising determination to take, to adopt, to carry out, the spirit of our Saviour's prayer, that all might be one in Him, as he is in the Father.

There is, it must be understood, and *felt*, an organized system of wickedness in the world, which no other than the strong alliance, the unconquerable unity, of all God's people can encounter and destroy. We ought not to refrain from asserting, that, in order to this proper assemblage of Christian churches and Gospel forces, all those particular issues of the press, and those pulpit instructions, and not omitting the various forms of public effort which contemplate and plead for *Christian union*, should be patronized and sustained above any others, that partake of more limited spheres, and *may* be tinged with *sectarian policies*.

We invoke the spirit of our Lord's prayer, and ask

why it was the *last prayer* before his being summoned to crucifixion, if it did not embrace the last and most important achievement of his Church? And never has there been a period since that prayer was offered, when the union of all Christians was in requisition so emphatically and upon so enlarged a platform, as at the present; and this requisition will increase its demands, by every coming movement of Divine Providence and by every more luminous exposition and opening discovery of God's revealed mind and will. O, let this rational presentiment of the "good time coming" furnish its just argument for the necessity of uniting together, in the bonds of a common understanding and a common love, all those who cherish attachments to a common Redeemer, — and this in order to facilitate and insure that conquest before which all others will lose their lustre and their crown.

A third object is, —

3. To furnish for the unbelieving world a more consistent persuasive to embrace the religion of Christ.

The most legitimate influence of Christian union, by the force of example, attended necessarily by the power of God, must be to carry conviction of truth to unbelievers, to rally their energies on the side of Christ, around the standard of union, and beneath the unfurled banner of Gospel liberty, inscribed with that proverbial motto, "Behold, how these Christians love one another."

The past dissecting and unhappy severance of

Christian churches and allies has given occasion of reproach, and has proved a more prevailing *dissuasive*, with a certain portion of the community, than any other circumstance, against their enlistment in the cause of Christ. Now some liberal but truthful basis, upon which all who in sincerity love the Lord Jesus Christ stand together, in some more tangible and happy connection, with their united testimony in favor of obvious and positive truth, will furnish a Scriptural ground, and a preëminent inducement, to a large class of minds to believe in Christ. It will produce a result which no other fact, reasoning, or argument will furnish. Need we say that the influence of this position, taken by Christians as *such*, in their *one* character, by proper means and intercourse, would be almost unbounded. There is reason to believe that the generality of unbelievers, who would yield their susceptibilities to any impression or conviction, would yield themselves up to this moral impetus of persuasive power, and under the ministration of the Divine Spirit.

We are more confident of this thing, because it is the effect which the Saviour's prayer contemplated and expressed. "That they also may be one in us, *that the world might believe that thou hast sent me.*"

Our Saviour foreknew the tendency of this union, while it was the express end of his prayer. The ultimate end of each is one, that the world might be induced to accept the Christian religion.

II. Consider its chief obstacles.

1. Strong adherence to denominational distinctions.

Once this would have appeared a most formidable barrier. But walls of partition are now being fast broken down. Their heights have been scaled by the loftier spirits of Christian love and piety. Mountains of difficulty, in our times, are wont, by the blessing of Providence, to dwindle into a small matter in the balance, nay, to be levelled into a perfect plane. Still, the faith of some is not sufficient to remove such mountains. These lofty barriers of denominational distinction cost too much, in their estimation, to be sacrificed on the burning altars of Christian love and union, or even to be subordinated to any higher plan of procedure. The sacrifice of long-cherished differences is almost a wanton thrust at most-endearred immunities and birth-right privileges. Alas ! What a sad picture of Christ's own *Church* ! Rent in twain ! Nay, into *many* parts ! Intersected by unhallowed lines and walls of distinction ! — which the Gospel severely rebukes, when it soberly inquires, “ *Is Christ divided?* ” We doubt not, considering the imperfections and fiery trials through which the Church was to pass, but these divisions have been necessarily incidental to the system which God has adopted. But has not the time come when such deviation from the standard of perfect fellowship with one another, and with the great Head of the Church, is become a great reproach, a stumbling-block in the way of the world's conversion, if not a very gross sin upon the Christian Church?

The least inquiry is, Does not God now demand

that denominational distinctions shall yield, in some measure, to the higher order of universal Christian union?

It is for Christian charity and a comprehensive Christianity to say.

Under the most benign auspices of enlarged Christian vision, many have already answered the above inquiries in the affirmative.

It is in highest deference to the authority and institutions of the Bible, that we deprecate every sectarian influence or interest which denies the right and expediency of higher ground of Christian union than has yet generally been attained. In the spirit of God's providence, it is believed, none will dissent from this. If party names in the Christian world have had some important mission to fulfil, we believe that mission is, in a good degree, answered.

While a comprehensive Christianity may look charitably upon all sects and sections of the Christian Church, Christian union looks *ultimately* for nothing less than the merging of all party names into the name of "Christ, and him crucified." Approach Christ and his cross, and the wonderful attractions of this sun of righteousness, which gather and concentrate there, will overpower and eclipse all other lesser lights and pretensions. There, all natural antipathies and predilections, as related to man, will give way and lose their power in the higher attachments to Christ and his cause, and in the more perfect *hated to sin alone*. The holy fragrance of love to Christ and to one another will overpower, or rather

destroy, all the savor of disaffection and of spiritual death.

Now we are prepared to conclude this subordinate topic, by attributing the chief obstacles to union, which denominational distinctions create, to four primary causes: — 1. Ignorance. 2. Misunderstanding. 3. Prejudice. 4. Estrangement from Christ.

Where there is mere ignorance, without obstinacy or any other cause, instruction alone will bring its subjects into the light and liberty of Gospel union.

Misunderstanding differs somewhat from mere ignorance, and generally requires the reconciliation of different states of mind, which want greater resemblance to the mind of Christ, and hence greater resemblance to each other.

Next, prejudice is a very common and no trivial cause of hindrance. To define it, it is an immature committal of self in favor of private and narrow-minded predilections. Personal gratifications here often usurp the place of high-souled charity and benevolence. Much time is spent in magnifying, instead of lessening, unessential differences. But gratitude to God is due from his people, that this obstacle is gradually yielding to the more spiritual, charitable, and mellowing tendencies of an improved age.

But estrangement from Christ is, after all, the deepest and bitterest cause of denominational distinctions.

If both professed teachers and disciples would cultivate and secure "a closer walk with God," and the ever imitable "gentleness of Christ," instead of

“striving about words to no profit,” instead of interesting themselves in “foolish and unlearned questions” which “do gender strife,” those high walls of partition could have no existence. The grand excellency of the Gospel, though it be a *mystery*, does not lie in any profound difficulty of meaning, but in the wonder, majesty, and glory of that combined wisdom and love which devised a way of redemption just as simple, to him who will obey, as the alphabet of letters, as simple as the mercy which throws open the prison-doors to the penitent in bonds, having paid the required debt, or just as simple as the mercy of that father which embraced the returning prodigal son, who would have proved himself almost mad by sin and depravity in stopping to inquire the *meaning* or *intent* of his father’s love; but well might he be amazed at the depth and willingness of that compassionate love, which ran to embrace and welcome him home again. Yes ! dear friends, the beauty of Gospel revelation lies not in any perplexity of thought, but in the *simple fact* itself. Take home to your heart the obvious Record which God has given of his Son, as worthy of all acceptation and practice, and you will not assuredly ascribe the merit to any mystic theory, or science, falsely so called, nor to your own mere apprehension and appreciation of that record, but to “God only wise,” through Jesus Christ, whom he has sent, being without sin, yet a propitiation *for* sin, the sin of the world. The essential doctrines of Christ are *too* obvious to belong to any scientific and exclusive discovery of any *one*

man, of any set masters of sect or theology. No involved system can help the plainness of those doctrines, nor help the common and needful sense of sin and of spiritual want. It is more effectual simply to set forth and declare the Gospel, and it requires higher qualifications and more grace, than to so systematize and philosophize it as to require the *name* of creature man to give it a name. The more we humanize the doctrines of salvation, the more we depart from the simplicity of the Gospel. He that hath a *heart* to obey the will of God most readily apprehends the doctrines of God.

Let the high perfections of Jehovah, and the plain requirements of his Law and Gospel, and especially that central glory of the mediatorial government, the cross of Christ, constitute the principal theme of our study, and we all, of whatever earth-born denomination, shall, like Paul the Apostle, glory in nothing so much as this simple and common ground of our redemption. We shall glory more in the simple appellation of *Christians*, than it is possible in the name of Paul, or Apollos, or Cephas, or Calvin, or Luther, or Wesley, or Channing, or any other that is substituted, in any measure, for the name of Christ, as exponent of his own doctrines. Let unbelief in Christ, and distance from him, be annihilated, and the most towering obstacle to Christian union is removed,—unhappy sectarian divisions of the Church are numbered among the evils that were.

It is said, better worship separately than together in discord. This, indeed, may be the *least* of two

evils. But the providence of God is now leading us on to the day when we shall see fit to choose *neither* evil.

Like many other evils, God has *permitted* the evil of denominational distinctions, but never *prefers*, never *enjoins* it.

Stand on the Gospel ground of union, by living near to Christ, and though it may be, to some, a temporary sacrifice, it is no matter of *reproach* to be cast upon the professing Church. Stand here, without giving up a single important or Christian principle, and we are all one in Christ, and in his name, as Christ is one in God, and God is one in Christ.

Another obstacle is, —

2. A vast combination of wealth and worldly power arrayed against it.

+ To the unbelief or wisdom of this world, such an obstacle is terrific and insurmountable. And we grant, it is next to impossibility to go over this array of idolatrous wealth into the kingdom of union and of God; and this is not our call, but rather to go in notwithstanding it, by making our way through it and conquering it. The faith of God's Church and his power can coöperate against it. It is not by the might of worldly wealth, nor of worldly strength, but by the Spirit of the Lord. No system of wealth nor of domination can sustain the prince on his throne, nor the Pope sitting as God in his temple [this was written but a few weeks before the news of his flight], when the Almighty, in his providence, turneth them as the rivers of water are turned.

There are wealth and worldliness at home and abroad, which array themselves against the progress of Christian principle. But if every true soldier of Christ will throw aside the works of darkness, every encumbrance of sectarian character, every weight of sin, and all appearance of evil, and stand with his fellow Christian soldier in solid alliance, as one in Christ, by the grace of God, there is no array of worldly riches and power that can withstand it.

The prayer and promise of our Lord is warrant of success.

There shall be one Shepherd and one fold.

III. Its prospects.

We hesitate not to affirm, that, notwithstanding many among the great, the rich, and the wise, so called, are slow to acquiesce in it, still the prospects are encouraging. A highway for our God is open through the desert, and the enemy's territory is being possessed. Although there remaineth much land to be possessed, it is heart-cheering that the onset is made. Providence, no less than the explicit injunction of union, is saying, as if by an audible voice from Heaven, "Go in and possess the land which the Lord thy God giveth thee." This is encouragement. Every promise given, every heroic effort made, every attainment reached, every pledge given, every issue of the press, and every society established, in support of this object, are each a valuable encouragement.

Posterity will bless the movement. Noble-hearted Christians of generations to come will glory in the

issues, for Christ's sake. God himself will put his own signet upon it, and honor it, and those who honor God he will honor.

Not a few generous spirits and witnesses for Christ, in almost every land, have already enlisted in this enterprise. The World's Convention at London, not many years since, told how far and wide the interest was felt. That interest, notwithstanding some expected embarrassment, is still extending and will extend, and upon a *broad*er basis.

Publications recently issued from the press in that metropolis of the world, and others from important places on the Continent (of the Old World), are co-operating with ours, of the same character, upon this side of the great waters. This fact, among others, indicates the prospect of "better times coming." It is not presumption to predict that, ere long, a greater convocation than was ever held will be the moral exponent and mover-on of this magnificent enterprise.

God moves in the Christian spirit of the age. And there is a fact, in this connection, and perhaps not irrelevant, and not to be unnoticed, — it is, *a corresponding movement in the secular world*. The dissecting work of parties is becoming merged into a common cause. Truth is one and unique, and is gaining the ascendant everywhere, by every revolution. We regard the present indications of *union* as no unimportant harbingers of the new creation, wherein dwelleth righteousness. It is the leading spirit of a brightening era. The old becometh new. The old

must decrease, but the new increase. The transition state, or rather the positive exigency of the times, demands that the reforming conservative and the conservative reformer meet in unison of purpose and of life, constituting a corresponding complement, and projecting one identical reality, — a perfect map, on earth, of the heavenly Paradise, a spiritual and glorious representation of the heavenly order and progress, a *divine union* of intelligence and love, of mercy and truth, of righteousness and peace. Moreover, the *practicability* of it comes in to help the prospect.

It is the province of faith and love, under God, to cast all the powers of sectarian prejudice, envy, and animosity, into utter oblivion. *Like* or *identical* characteristics of all penitent and regenerate souls are a sacred guarantee of victory. All the convictions and feelings necessary to salvation are common to every enlightened and new-born spirit. Upon this consideration, it is manifest that all, of every denomination of Christians, may reach the most practical fulfilment of that prophetic word, which contemplates the consummate union of all believers in Christ, with “one mind and one heart.” The one shepherd and the one fold will be Christ and Christians, not Presbyterian and Presbyterians, not Episcopal and Episcopalians, not Pope and the Catholics, not Congregational and Congregationalists; but, I repeat it, *Christ and Christians*. One who is Head over all things to the Church, and all who have his mind and spirit.

Finally, what are the immediate *claims* of this subject upon our attention?

1. It claims, without controversy, the decisive testimony and effort in its favor of all its true friends. It is not sufficient to say, let the enterprise work out its own problem. Its intelligent and responsible friends must work it out, though with fear and trembling, while God worketh in them to will and to do of his own pleasure.

Not even the temperance, nor any moral reform movement, has been left of God to work out its own design. No! not all the religious societies and churches have achieved the victories gained without the constitution of other new and distinct organs and organizations. So here, and preëminently, its friends must enlist their names and best talents, imbued with the richest and highest unction of the Holy One, upon new vantage ground; and let all other subordinate or sectarian organizations, which have, in so great a measure, accomplished their mission, (by self-convictions of human folly and insufficiency,) be of little comparative significance, in order to fight the last great battle of the Lord God of Hosts.

2. It claims, also, a *reconsideration*, on the part of those who have rashly made up their minds not to act as friends of union, but still to adhere to denominational sects alone. It will be wise to examine timely the reason and motives which prompt to withhold that influence which God and his providence, which the present condition of the whole *Church* and the whole world, demand. There is no time for the

Church, being now invested with a higher commission, to rest satisfied with that old peace phrase, "Let us agree to disagree"; for that is only the first round of ascension, or but one degree of excellence in the ascending scale of graduation. If the Church will pervert the design of her militant state, and act, as divided, against herself, instead of concentrating her appropriate power of progress and attraction upon the recovery of waiting millions, who have no principle, passport, or even element, of qualification for heaven, — I say, with this perversion of her diviner mission, she can never herself reach the mountain of the Lord's house, or Mount Zion, and much less gather home to those heights above a world for whom the Saviour died, but whom she denied. But better things are hoped for her.

And do any inquire, if the present practical claim extends to the utter renunciation of all denominational distinctions? We reply, that this is not uncourtously urged, so much as the requisite and speedy preparation for it, by giving them that subordinate place, which the true spirit of prayer that *God's* kingdom may come, and intimate communion with Christ, may assign them. Who that gets near to the dying Redeemer can pray very devoutly and earnestly, that this or that denomination may everywhere come and prevail? Just compare it with the prayer of Him, who, in the full prospect of crucifixion and immortal glory, prayed "that they all may be one; as thou, Father, art in me, and I in thee, that they all may be one in us."

O, my dear brethren and friends, in our nearest access to "God manifest in the flesh," all these petty differences will be settled and reconciled, which have so much divided and wrangled and weakened the Church of Christ. Christ is not divided; his *Church*, also, must not be, unless she can pray that the very weakness of her divisions shall be her shipwreck, over which the arch enemy may vauntingly triumph.

A third claim of our subject is, —

3. A higher order of Christian benevolence and piety than can thrive and prosper under the shackles of sectarian parties, names, and systems.

We advance at once to our fourth and last claim, —

4. An uncompromising determination to adopt the excellency of the knowledge of Christ, — a universal adherence to the standard of Christ and him crucified, — which at once secures all the sanguine hopes and all the bright realizations of the *Christian union*.

There is here a near relation. Christ went from his prayer, "that all might be one in Him," to his cross. Let us imitate his example. Our prayer, united with his, and coupled by taking up the cross together with Him, will, in unison, insure the answer.

And Christ went from the crucifixion, very soon, into glory. Let the true Church universal take up her cross, not of merit, but of duty, and she, also, will soon enter upon all the rewards and glories of the Christian, and a *heavenly union*.

Here will be the consummation.

And what will it be but the long prayed for bless-

edness of the golden era? What, but the completion and realization of all that can constitute a triumphant and glorious Church universal? The reign of theological and denominational strifes will be over and gone. The voice of rejoicing and thanksgiving will be heard among all the nations, tribes, and families of the earth; and the chorus, in perfect harmony, will be *one*.

The song will be sung, and reëcho the earth around, —

“Ten thousand are their tongues,
But all their joys are one.”

May God speed on the day, and “gladness wing the favored hour,” when thus all the blessed followers of the “Lion of Judah” and the “Lamb of God” shall be one in Him, as He is in the Father, — one in understanding, one in design, one in works, and one in everlasting praise.

CHRISTIAN LOVE.

Gal. iii. 28.

**LET party names no more
The Christian world o'erspread;
Gentile and Jew, and bond and free,
Are one in Christ, their head.**

**Among the saints on earth
Let mutual love be found ;
Heirs of the same inheritance,
With mutual blessings crowned.**

**Thus will the Church below
Resemble that above,
Where streams of pleasure ever flow,
And every heart is Love.**

